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To the Editors of the Christian Journal.

MESSRS. EDITORS,

HAVING read with pleasure and profit a review of Bishop Ravenscroft's Sermon before the Bible Society of North-Carolina, in your ninth volume, p. 129—143, and a review of the attacks on Bishop Ravenscroft, and of the Bible Society controversy at the south, in the same volume, p. 371—379, I have waited with much impatience for some notice of Bishop Ravenscroft's last publication on this subject, which has now been some months before the public. Believing the practice of noticing such publications in a regular periodical to be of use, and to contribute much to the dissemination of a knowledge of their contents, and somewhat to the circulation of the works themselves, I am induced to offer you the following brief sketch for your Journal, since others better qualified for the task have chosen to be silent. Bishop Ravenscroft's title, "The Doctrines of the Church vindicated from the Misrepresentations of Dr. John Rice; and the Integrity of Revealed Religion defended against the 'No Comment Principle' of promiscuous Bible Societies," is a fair statement of the subjects of his work, (for so a book of 166 pages deserves to be styled,) and in some measure a specimen of his plainness and boldness of manner. The first impression produced by Bishop Ravenscroft's introduction (which is characteristically short and pithy) is that of delight in the honest open-heartedness of his style and the manly firmness of his conduct. As we proceed in the work this strengthens, and at the end the reader is left with the conviction, that if ever man spoke from the sincerity of his heart and in the fulness of persuasion, Bishop Ravenscroft has done so. Thus much I premise concerning the manner in which the book is written,

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because it is so glaringly remarkable that no account of the work would be faithful in which this circumstance should be omitted. The occasion of the pamphlet—a controversy adulterated with a share of personal attack greater even than that which is proverbially prevalent among theologians—necessarily renders much of its matter of only secondary importance to churchmen in our section of country. A reader of the pamphlet, indeed, will find no single page of merely local reference, or on which he can lay his finger and say, "This concerns not me, or the subject in general;"—so well has Bishop Ravenscroft contrived to blend instruction with self-defence, and subjects of general importance with personal disputes;—but in my hasty sketch I must of necessity omit all that part of the work (p. 6—21) which is expressly devoted to the notice and refutation of Dr. Rice's perversions of Bishop Ravenscroft's language and meaning. The remainder comprises three great divisions: 1st. An answer to Dr. Rice's objections to Bishop Ravenscroft's Farewell and Convention Sermons; this part takes up the doctrine of the *origin, nature, and constitution of the church*: 2d. An answer to Dr. Rice's objections to Bishop Ravenscroft's sermon before the Bible Society, and that on the study and interpretation of Scripture; this embraces the subjects of *private judgment on matters of faith, the exclusive sufficiency of the Scriptures for their own interpretation, and the use of ecclesiastical tradition*: 3d. A notice of Dr. Rice's attempt to fasten upon the Episcopal Church the imputation of foreign influence, and a design to obtain exclusive power.

1st. On the origin, nature, and constitution of the church, Dr. Rice, agreeing fully with Bishop Ravenscroft as

to the divine origin, unity, and perpetuity of the church, the divine institution of its ministry, and the necessity of a lawful call to that ministry, objects to the bishop's views, 1st. of the use or purpose of the church as a visible body or society; 2d. of the nature and kind of the unity which is its inseparable characteristic; and, 3d. of the divine right of the ministry, and the manner in which it is communicated.

Of the use or purpose of the church, Bishop Ravenscroft's doctrine, as stated by himself, is as follows:—

"In my Convention Sermon, p. 5, I lay down this position, that the church, as a divine institution, 'is not an abstract idea to be entertained in the mind; but an actual, visible body or society for practical use, deriving its constitution, laws, and authority directly from God. As such, it is placed beyond the reach of any human appointment, addition, or alteration; and this so strictly, that all the wisdom, piety, and authority in the world, congregated together, is just as incompetent to originate a church, as to call another universe into existence.' In the next page I proceed to show, that the purpose of this divine appointment was—to give a covenanted character to the religious condition of man—to confer upon men, by outward and visible marks, a new relation to God, henceforth confined and limited within this institution;—that this, and this only, marks its separation from the world—as the church, the peculium, the elect of God; and that, because of this, its distinctive character, it was made the visible and only depositary of his revealed will and precious promises. Hence I draw the conclusion, as well of the New as of the Old Testament church, p. 8 and 9—

'That it was competent to no man, not even to Lot or to Melchisedeck, to obtain its privileges without its seal. Whatever of mercy might be in store for them, and the rest of mankind, observing the law written in the heart, it was not the *pledged* and *promised* mercy made over to the church. Whatever the truth or reasonableness of any religious duty might be, however well founded the hope of God's favour, from conformity to the dictates of natural conscience; it was not the truth confirmed by express revelation—it was not the hope which springs from the promise of God certified by outward, visible, and appointed ordinances, as helps to faith, means of grace, and assurances of a relationship to God, in which none other stood—transacted through an authorized and accredited agent.'—P. 22, 23.

Dr. Rice, when it suited his purpose

as a defender of the sacrament of baptism, had maintained the same doctrine almost in so many words, as is shown by Bishop Ravenscroft, by quotations from Rice on Baptism, pp. 14, 15, 16, 17, 18. Forgetting these his maintained and recorded opinions, the doctor, in his review of Bishop Ravenscroft, thought it best to avoid any contest as to the relative claims of Presbyterianial and Episcopal ordination to be considered as the divinely instituted succession by which the unity of the church is maintained and its purposes are effected, by striking at the root of the matter in a denial that the church is the sole depositary of the promises of God, the only authorized agent between God and man. The bishop had asserted the unchangeable nature of the church. Dr. Rice, foreseeing the bearing of this position against his latitudinarian scheme, denies it, because, *forsooth*, some of the rites and ceremonies of the Protestant Episcopal Church happen not to suit his taste. As if the rites used by a particular branch of the church catholic, because, under her circumstances, she judges them the most conducive to edification, had any necessary connexion with the essential, and, consequently, unchangeable, characteristics of the church!

Bishop Ravenscroft had declared the church "the authorized source of agency between heaven and earth." Dr. Rice, in order to excite the alarm of his readers at this position, chooses to connect it with the acknowledged authority of the church to ordain rites and ceremonies, and thence to draw the conclusion, that whoever may object to any rite that the church thinks proper to impose, must, according to the bishop, be cut off from the covenanted mercies of God. Bishop Ravenscroft, after exposing this trick of argument, defends his original position in the following masterly paragraph:

"What is the Gospel, but a message of grace to rebels and enemies to Almighty God, offering them pardon and reconciliation on certain prescribed conditions? What is the church, but the heaven-appointed visible and accessible depositary and dispenser of this grace, through her commissioned officers? Now, where must

these rebels, one and all, come, to fulfil on their part the prescribed conditions—to make their submission and receive the seal of reconciliation and adoption into a new and covenanted relation to God? There can be but one answer, and that is, to the visible church, through her authorized ministry. And what are the officers of the church called in Scripture? ‘Ministers—stewards of mysteries—ambassadors.’ Are not these then agents for a specified purpose, and their work an agency? Stand they not in the gap, as it were, between heaven and hell, on this sin-ridden, death-stricken world, sent of God to win souls to Christ, and pluck sinners from everlasting burnings? Stand they not commissioned to feed the flock of Christ—to prepare, and give to each, his portion from the spiritual treasury of the divine word, and to administer the sacraments of salvation? Have they no stores of admonition, reproof, and censure—no provision of encouragement, comfort, and consolation to deal out, according to the several conditions of their charge, amid the sundry and manifold changes and chances of this mortal life? And in all this, are they not the agents of a higher power—even of him, who hath promised to be with them, in this arduous work, to the end of the world?”—P. 27, 28.

In objection to the following passage of the bishop—“To be entitled to mercy on the only safe ground, his revealed word, we must be found within the rule which includes it as a covenant stipulation. Of any other state or condition different from this, we can say nothing, because we know nothing. There may be mercy, but it is not revealed, it is no where promised.” *Farewell Sermon*, p. 6—Dr. Rice asserts that it “makes too wide a sweep” for him, and produces as an instance of persons out of the church, but not excluded from the covenant, the inhabitants of Pitcairn-Island. The bishop exposes the futility of the objection by putting the question, “Are they *relying with a promise*? are they unpresumably relying on *covenanted mercies*?” producing the passages where baptism is joined with faith as a condition of salvation, and observing that theirs is an *extreme case*, and, as an *exception*, tends to confirm the general rule, which must still apply with undiminished force to all living within reach of the terms of connexion with the church.

With respect to the unity of the church, Dr. Rice contents himself with misrepresenting Bishop Ravenscroft’s opinions, and expressing a contemptuous denial of their accuracy. The following are the bishop’s opinions:—

“On this doctrine of the church, then, we are instructed from Scripture—First, that it is but one, ‘there is one body.’ Accordingly we never find it spoken of in these same Scriptures indefinitely, as a church, but definitely, as *the church*. This oneness, however, is not to be understood of any particular location, for in this respect it hath no limit, but the gracious purpose of its divine Founder ‘to gather together in one, the children of God scattered abroad.’ Hence it is compared to a vine, which, with but one root, hath many branches.”

“Secondly, we learn from the same source, that the unity of this one body consists in the belief and profession of the one faith or system of doctrine revealed by the one Spirit of God, and once committed to the saints, or associated members of the church of Christ, by the preaching of the apostles; in the service, or obedience to the laws of the one Lord, or Head of the body; in the participation of the same sacraments, as means and pledges of divine grace, and of that brotherly love and Christian fellowship in which we are joined together in the worship of the one God and Father of the spirits of all flesh, and in the one hope of our calling.”

“Thirdly, we are instructed from the same word of God, that in this one body or church of Christ, there is but one source of authority for ministering the word and sacraments; and that this authority is of divine appointment; ‘all power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world.’

“Fourthly, we are taught by the more sure word of prophecy, that unto the church thus divinely constituted and ‘built on the foundation of the apostles and prophets’ the solemn promise is made, that the gates of hell shall not prevail against it; the Holy Spirit given, to abide with it for ever, to enlighten, convince, comfort, and sanctify the children of God, and that only as we are members of this one body, fruitful branches of this one vine, are the promises of God in Christ to us, yea, and to us, amen.”—P. 33, 34.

The bishop’s notice of Dr. Rice’s

opinion on this subject may serve as a fair specimen of his home-thrusting interrogatories:—

“To bring this vital subject, however, into some definite shape—and you to your answer; I ask, on what possible principle is the divine unity of the church of Christ reconcilable with the existing state of the Christian world? Are all the varieties of religious profession throughout Christendom true branches of the true church, the one spouse and body of Christ—or, only some of them? Will you answer this plainly and directly, and give us the grounds and reasons of your determination, whatever it may be, that we may know the extent of that fraternity which modern Presbyterians manifest for Congregationalists, Independents, Methodists, Baptists, &c. &c.—and may also learn, if it can be communicated, how separation and exclusion are transformed into union and fellowship? In what does the unity of the visible church consist, according to your view of it? Is it in agreement in faith and order, or of faith singly, or order singly? If the unity of the church is not to be referred ultimately to the authority of Christ, originally lodged with his apostles, as the root—to what is it to be referred? Is there another principle or root of unity, as a divine character or mark of the church of Christ, which is equally verifiable and conclusive in all ages, and by all capacities of men? If there be, let us have it, plain and direct.”—P. 35.

But the preceding has been but skirmishing; the main battle between the bishop and his Presbyterian reviewer relates to the *divine right of the ministry of the church*. Forty pages of the bishop's work are devoted to a close and luminous examination of the doctor's views upon this subject, and of the objections which he has taken to the bishop's sentiments on this head in his former publications. It is amusing to observe the endeavours of Bishop Ravenscroft to bring his antagonist to a direct issue on the question. Dr. Rice takes the ground, that the evidence of divine right may be conveyed through more than a single channel; at least, that it is a matter of indifference which of two channels be the true one. From this he is instantly beaten by an exposition of the absurdity of supposing a divided unity, and an evidence not cognizable. Having thus reduced the question to the simple one, Which of two systems of ministerial order, *parity or imparity*, is of divine

right?—Bishop Ravenscroft proves clearly, that a strict parity is directly contrary to the evidence of Scripture, pp. 37, s. The question then is, Is a ministry of two orders that constituted as the channel of conveyance of divine right in the church, or one of three? The bishop proves, from Scripture, that in the church, as constituted by the divinely-inspired apostles, there were three orders of men invested with the ministerial office; 1. Apostles; 2. Presbyters, styled indifferently Elders, or Bishops; 3. Deacons. But to which of the three orders was the ordaining power committed? is the next and last question to be determined. That the apostles had it, all allow; that deacons possessed it, is asserted by none: the question is, therefore, “Was it committed to the order styled indifferently in Scripture, Elders, Presbyters, and Bishops; or to another order, distinguished by possessing this as well as the other *ordinary* apostolical powers?” From the epistles to Timothy, Bishop Ravenscroft proves that authority was given to him over the members and ministers of the church of Ephesus in doctrine; that the apostolic charge was committed to him; that to him was intrusted the choice and government of *elders* and deacons; that he possessed judicial authority over *elders* as well as others; and that to him singly was committed the power of ordaining both *elders* and deacons. The same is shown to have been the case with Titus.—Pp. 37—41.

After thus settling the real point in question between Dr. Rice and himself, Bishop Ravenscroft proceeds to notice the objections brought by Dr. Rice to his views, as previously expressed in his published sermons; first, however, noticing the Presbyterian hypotheses, that deacons were not clothed with ministerial powers; and that Timothy and Titus were of an especial order—that of evangelists—and so clothed with the special powers of ordination and government;—both of which he fully and forcibly disproves on Scripture grounds.—Pp. 41, ss.

Dr. Rice's first objection lies in the question, “Does Episcopal, in contradistinction to Presbyterian ordination,



enter into the essence of the church of Christ?"—to give force to which, he urges the case of a lukewarm Christian receiving the eucharist from "an ungodly, fox hunting parish priest," and another of fervent piety taking the communion at the hands of "such a man as Philip Doddridge or Samuel Davies," and asks whether the former has "a warrant to hope for salvation," while the other "has no scriptural hope of mercy?" Bishop Ravenscroft answers in the words of the 26th article of our church, and adds the following lucid argument:—

"But to show the fallacy of this conclusion, and strip the case of its power to mislead the ignorant and unreflecting; I ask you, to what is the recipient of a sacrament to refer for assurance, that the application of water in the name of the Trinity, or the reception of bread and wine as memorials of Christ's death—are sacraments, are means of grace, are valid and effectual transactions with God in the infinite interests of salvation? What is the Presbyterian ground of assurance that the sacraments are sacraments? Step from under your veil, and let us know on what ground your people rely for confidence, that in the ministrations of religion, the sanction of the Almighty is with the actings and doings of those who call themselves his servants and ministers? We shall then be able to form a just opinion of the effect intended to be produced by this insidiously constructed case. But to sift it thoroughly, and counteract its injurious tendency; I ask you, what constituted the difference between your pious communicant and either Doddridge or Davies? Whence had either of these a right to administer to him, which he had not to administer to them? Was it their piety or their learning, or the choice of their respective congregations, which made the difference? Was it a compound of all these, with the ordination they had received? Was it their ordination itself? Was it any confidence or persuasion of mind in the recipient, that they were really lawful ministers of Christ, acting by divine authority? What was it, in your opinion, which gave to the bread and wine, administered as memorials of Christ's death, by Doddridge and Davies, a sacramental character? If you say, as you must do, to keep clear of a greater difficulty, that the divine right conferred by their ordination, constituted the difference between them and the equally pious recipient, I agree with you, provided it was an authorized and scriptural ordination—otherwise, their ministerial acts were worse than mere nullities. Thus

your overwhelming case brings us to where we must for ever resort to ascertain the validity of ministerial acts, viz. the authority by which they are performed. Nor is there in the compass of possibility any other way to determine between a sacrament and the profanation of a holy mystery ordained by Christ himself, and instituted in his church as a means of grace, a seal and pledge of covenanted mercies."—P. 45.

The bishop proceeds to answer a string of queries, in which it is the doctor's object to bring his readers to the conclusion, that there are no human means of establishing the succession—that the Episcopal succession (and indeed any succession) was destroyed by the secession of Protestants from the Church of Rome under a sentence of excommunication—that the Episcopal succession is derived through the contaminated channel of the bishops of Rome—that the evidence of succession is a matter of indifference to the pious layman—and that there is no warrant for requiring it in Scripture. Each of these erroneous, not to say insidious, insinuations, the bishop solidly disproves with a force of argument not to be resisted, and sufficient to carry conviction to any but one blinded by prejudice and malice.

Dr. Rice's third objection, consisting in the assertion that "the founders of the Church of England did not hold the sentiments" advanced by Bishop Ravenscroft, and that "he is sure that they are not in the Bible as he reads it," is answered by Bishop Ravenscroft, by producing the words of the reformers in the preface to their Ordinal, and calling on the doctor to prove them guilty of the gross inconsistency which must be chargeable upon them if his assertion were correct. With respect to the non-existence of the bishop's sentiments in the Scriptures, he quotes the able reasoning of Law, in his second letter to the bishop of Bangor, in opposition to the doctor's assertion.

After answering some repetitions of objections already noticed, and an attempt of Dr. Rice's to represent the bishop as asserting a necessary resemblance of the Christian ministry to the Jewish priesthood, Bishop Ravenscroft

goes on to answer the doctor's objection to a claim of uninterrupted succession from the apostles,—that the apostles, as extraordinary officers, endowed with peculiar gifts, could have had no successors. This he does by quoting at some length, from a previously published sermon of his own, a passage, in which admitting, in all its extent, the doctor's proposition as to the cessation of the extraordinary powers, (perhaps to a greater extent than was necessary, or strictly consistent with historical truth, since we know that some, at least, of the extraordinary powers of the apostles did continue in their successors for more than a century,) he deprives it of its force as an objection, by a natural and obvious distinction between their *extraordinary powers*, adapted to the peculiar exigencies of the infant church, and their *ordinary ministerial powers*, necessary to the existence and government of the church throughout all ages.

Dr. Rice having next attempted to show that the order of presbyters were appointed by the apostles their successors in the government of the church, relying on the interchangeable use of the words *presbyter*, or *elder*, and *bishop*, to support the assertion, Bishop Ravenscroft exposes the miserable fallacy of this quibble upon names, quoting a strong passage to that effect from the writings of that able reasoner, Leslie, and deducing a forcible argument against it from the total absence of any mention of the duties appertaining to the episcopal office in St. Paul's last charge to the elders or bishops of Ephesus. (Acts xx.) the very passage upon which the doctor grounded his argument.

Dr. Rice declares, "The indisputable fact is, that at the death of the apostles, there was no Episcopacy in the whole Christian church, but a parochial Episcopacy. There was no superiority of one clergyman over another. But each bishop in his parish had the oversight of the flock committed to his care." The bishop, in answer, adduces, 1st. The example of Timothy, having charge of the church of Ephesus, in which there were certainly several inferior pastors or "bishops,"

as the doctor chooses to call them; 2d. Titus, having jurisdiction over all Crete, with the churches established or to be established in its hundred cities; 3d. The seven angels of the seven churches in Asia, of which a) it is certain from Scripture, that the church of Ephesus was governed by a diocesan bishop, and b) from the testimony of all ecclesiastical antiquity, assented to by the most learned moderns, (e. g. Mosheim, Comm. Vidal's tr. p. 227, & quoted by Bishop Ravenscroft,) that the other six were also under diocesan bishops; and, 4th. James, bishop of the church of Jerusalem, in which, from the multiplicity of converts, it is impossible but that many presbyters must have been employed: forming, in the whole, "ten instances, from the New Testament, of distinct and distant provincial churches, consisting of many separate congregations, all episcopally constituted and governed" during the lifetime of the apostles.

The last of Dr. Rice's objections noticed by Bishop Ravenscroft, is that contained in the questions, "Where was the bishop of Rome when St. Paul wrote his epistle to that church? Where was the bishop of Corinth, of Galatia, of Ephesus, of Colosse, of Thessalonica?" The bishop replies, by acknowledging that at the time when the Epistle to the Romans was written, that church was without a bishop; which temporary deprivation, however, makes nothing against his cause; and by saying, that for the other churches, "St. Paul himself was their bishop at the times when he wrote to them: they were all his own converts, churches of his own planting, and were retained under his own superintendence. This is abundantly evident, not only from the tenor of the epistles, but from the circumstance of an epistle being addressed to them as churches. St. Paul knew too well what belonged to clerical propriety, to have addressed an epistle to any church collectively, that was under the care of its own bishop. Had his apostolic duty required such an interference, there can be no doubt that, as an inspired man, he would have acted upon the principle adopted by his Divine Master towards

the seven churches of Asia, and addressed his admonition to the angel or bishop of the particular church. From the difference of the style also, so easily observable in these epistles, from that of the Epistle to the Romans, it is evident, that in them he writes as one having a special and personal authority over them, while in the other he uses such a style as belonged rather to his general apostolical relation to the church universal, than to his episcopal rule over particular churches. Yet, in due time, these very churches all had their particular bishops, and were constituted and governed upon the one universal principle of all true churches of the Lord Jesus Christ—unity in derivation, in faith, and in order.”—Pp. 73, 74.

The bishop concludes this part of his defence with some excellent remarks on the nature and comparative heinousness of the sins of heresy and schism, and with this summary of his doctrine respecting the ministerial succession :—

“On the doctrine of divine right in the ministry, I hold and teach, that it can be derived only from the apostles of our Lord Jesus Christ, by succession in the church, through the line of bishops, as distinct from presbyters—that it is essential to the validity of the sacraments, and from its very nature incapable of any graduation. It is either divine right, or no right at all; I therefore know nothing of any barometrical measurement into high and low church; higher than its source I attempt not to carry it—lower than its origin I will not degrade it, and only by its proper proofs will I acknowledge it.”—Pp. 75, 76.

The length to which I have necessarily digressed in attempting to give a view of the contents of this important part of the bishop’s pamphlet, will prevent me from completing my sketch of the whole on the present occasion. On the nature, constitution, and ministry of the church, works more complete and erudite than this have certainly been published, but none more accurately presenting the state of the question, or more completely exposing the weakness of the arguments, and subterfuges for argument, resorted to by those who maintain the cause of Presbyterianism against Episcopacy, and by those

who, sensible of the untenable nature of the former, prefer throwing away all claims to a divine right of ministerial succession, to acknowledging the insufficiency of their own pretensions. Should my account of the contents of Bishop Ravenscroft’s “Vindication of the Doctrines of the Church” induce one reader, whose mind may entertain a doubt upon these subjects, to examine for himself the work in which they are so ably treated, it will satisfy the wishes and expectations of

R. U.

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For the Christian Journal.

### Dedication of the second Unitarian Church.

ON Thursday, the 7th instant, the day appointed by the civil authority as a public thanksgiving, the second congregational Unitarian church in this city was dedicated to the service of God. The celebrated Dr. Channing, of Boston, officiated upon the occasion, and delivered, we understand, an eloquent discourse to a crowded audience. He numbered among his hearers many of the influential and respectable members of other churches, professing a firm and unwavering belief in the Trinitarian doctrines, induced, we presume, by curiosity and the preacher’s eloquence, to range themselves for the day under the banner of Unitarianism.

Contrary to the usual practice (we speak from hearsay) pursued in these assemblies, particularly on public occasions, of avoiding, to a considerable degree, doctrinal points, and dwelling only on moral truths, unlikely to clash with any of the *prejudices* of their hearers, the sermon at *this time* was strictly devoted to the exposure of the erroneous tenets, the contradictory reasoning, and the absurd conclusions of those who so *degrade* their noblest gift, as to bow with humble faith to the solemn mysteries which that very faculty assures them the “*mouth of the Lord hath spoken*.”—Let it not be supposed for a moment, that we would reprehend the learned and conscientious individual who thus vindicated doctrines which in his inmost soul he be-

lied to be the declarations of the word of God, or that he availed himself of a gathered multitude to impress upon others the same convictions. No; too honourable is the principle which dictates an honest and unblenching defence of *supposed truth*, for it to merit the censure even of those who may deem that same opinion but "a vain babbling and an opposition of science falsely so called." But what are we to say to those *Trinitarians* who could turn their backs on their own shrines of public devotion, on a day when it should have been their *joy* (as it was their *privilege*) to have poured forth the humble yet fervent breathings of a grateful soul to the creating, redeeming, and sanctifying God, for the numberless, though, alas! unmerited blessings of Providence and grace? What did their own hearts say, when the bended knee at evening, or the meditative stillness of the pillow, led them to review the actions of the past day? when they found that they had lent the sanction of their presence to a service which robbed the Saviour of his divinity; reprobated the very grounds upon which all their hopes of earthly peace and heavenly felicity were founded; and held up to censure that venerated liturgy to which many of them, as Episcopalians, looked, next to the Scriptures of God, as the bulwark of their faith, the practical application of those inspired records to their wants and infirmities, and the hallowed memorial of the associations of their childhood, the piety of their fathers, the honoured zeal and rational devotion of the English reformer?

But we are told, as an apology, that it was improbable, nay, impossible, that any serious alteration could be effected in their religious principles by one attendance at a place of worship, how discordant soever the precepts there inculcated might be. How can they tell this? How can they tell what effect might be produced by sentiments plausibly urged, and enforced by all the charms of elegance of style and power of delivery? How can they tell that they might not mistake the impulse of a gratified taste and excited imagination for the conviction of for-

cible argument, and be induced by such feelings once and again to expose themselves to the operation of these deceptive emotions? How could they be assured, that if they heard not enough seriously to shake their faith, some unwarranted assertion, which *they* had not the knowledge to contradict, some specious argument of which *they* could not see the fallacy, might change the sincere and confiding nature of their faith and love towards the eternal Son, who left the bosom of the Father to die in their behalf—might embitter or diminish the devoted gratitude of their souls to the Father who could provide, the Son who could pay, and the Holy Spirit who could apply the only possible atonement for sins, which to human eye, and human guilty consciousness, locked up their victims for ever in the prisonholds of despair? How could they, after thus running needlessly into dangerous circumstances, pray with sincerity to God in that tenderest relation bestowed by the very mystery of the Godhead they were practically disowning, "*Our Father, lead us not into temptation?*" If none of these evils have been the consequence, most humbly and devoutly should they thank that Holy Spirit who "stood by them and saved them," when they were wanting to themselves; wanting in their example to others; wanting in their allegiance to Heaven.

But again—It is urged that as, by general confession, much that is bold and imposing has been advanced for the Unitarian hypothesis, it is but proper that a candid inquirer should be acquainted with both sides of the question; and that no means is so proper for this, as a recurrence to the fountainhead of its defence and promulgation. Although we have heard this reasoning advanced, we ever deemed it a mere blind to conceal other and worse motives from the world, perhaps from *themselves*. The ground upon which it rests is true; we are required to possess and to be able to give a reason for the hope that is in us; but the conclusion is most erroneous and dangerous. What would be its palpable consequence, but to render an individual, during the whole course of his life, des-

titude of any settled principles of belief or of action, tossed about by every wind of doctrine, and running to and fro with a restless, perplexed—might we not say, an *unholy* spirit. If there be any professing Trinitarians who have serious doubts in their minds upon the subject, this is not the mode to resolve them, this is not the manner of arriving at the "truth as it is in Jesus." From the very nature of the public exercises of the pulpit, months, nay, years might elapse before the difficulties that harass the mind form the topic of discussion, and then in a brief and hurried manner, as addressed to those who are already convinced of the truth of the tenets, and only designed to renew their impressions and confirm their faith. No; let those who doubt go to their respective pastors and ministers who are over them in the Lord, for the resolution of the difficulty; let them with meditation and reflection impartially read the standard discussions upon the subject; and above all, let them with childlike docility and a prayerful spirit dwell upon the heavenly pages given for their instruction. By these means they will either arrive at the truth, or should they by human frailty err from it, the sincere endeavour, however imperfect, will be accepted by that Being who reads the inmost thoughts.

There will be many (if *many* should deign to peruse it) who will raise against all this the cry of intolerance and bigotry—who will feelingly talk of that blessed consummation, so devoutly to be wished for, when brethren will dwell together in unity; and aver, that if the heart be right in the sight of God, it will matter not in "the day of the revelation of hidden things," what may have been the form of worship or doctrinal profession. This is the liberal cry of this most liberal age, and is the reaction of those days of darkness and terror, in which the fires of martyrdom blazed, and even they

"who lived unknown,  
Were dragged by persecution into fame,  
And chased up to heaven."

But let us beware; there is a deeper design in this note of humility than its first sounding would indicate; there may be another motive than a sincere

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desire for knowledge and peace, which may lead us to echo its syren voice. "The boasted peaceableness about questions of faith, too often proceeds from a superficial temper, and not seldom from a supercilious disdain of whatever has no marketable use and value, and from *indifference to religion itself*. Toleration is an herb of spontaneous growth in the soil of indifference, but the weed has none of the virtue of the medicinal plant reared by humility in the garden of zeal."\* None lament more the paralyzing effect of dissension upon vital religion than ourselves—none quail more at the rushing of the pinions of discord—none with more heartfelt sincerity advocate the cause of *true and rational charity*; but at the same time we feel convinced, that while sterner peril may assail the church on her pilgrimage through mortal vicissitude, she has to dread the blandishments of a misnamed liberality, finding by its speciousness an advocate in many a bosom. No; while differences *do* exist among Christians—and discrepancies ever *must* exist while the church is militant on earth—the best course to avoid dissension, as it is the most consistent, is to rally close around our respective standards, and let the only strife be, which shall bear them most nobly in the holy crusade against the powers of darkness, to which the cross devotes us: we *may* press, and *ought* to press earnestly towards the *same* glorious object, not in a promiscuous and disorderly mass, but like an army in its discipline and might, moving indeed under different banners and badges, but looking all to one Head, the great "Captain of our profession," and one cause, the salvation of the immortal souls of ourselves and our brethren.

The differences among Christians are irreconcilable in our present state, and in none is this more marked—we lack not charity when we assert it—than between the Unitarian and the believer in the existence of Three Persons in the Unity of the Godhead. "As there is an infinite difference between the Supreme Being and all the

\* Coleridge, Aid to Reflection.



works of his hand, so it is plain there is an infinite difference of opinion between those who believe that Jesus Christ is *God*, and those who regard him as a mere *creature*;—it is a difference which admits of no compromise—a difference pregnant with vast consequences—a difference which Christian love may lead us to *deplore*, but *never* to *disregard* or *forget*.”\*

To return to our point. What has been done, cannot be undone; but may we not cherish the hope, that if this imperfect sketch should meet the eye of any one who feels inclined, for the gratification of a prurient curiosity, to wander from the service of the Saviour into temples where his divinity is denied, all the hopes and doctrines dearest to the heart of the humble Christian denounced as visionary and profane—where reason is elevated far above her legitimate sphere—where cold morality usurps the province of a living faith;—will he not pause, and reflect upon his violation of duty—the injury which may result to himself—the pernicious tendency of his example—and the unworthy slight he is casting upon that blessed Redeemer, who is too often “wounded in the house of his friends?”

For the Christian Journal.

#### Auxiliary New-York Bible and Common Prayer Book Society.

THE anniversary of this society was celebrated in St. Paul's chapel, on Wednesday, the 8th of November, 1826, when the annual report was read and the board of managers elected. The whole report is highly important, and will be read with great interest. The details in the letter of the Rev. Cave Jones afford a gratifying view to the friends of the institution, and indeed to every Episcopalian; as they exhibit, if indeed such proofs were wanting, the peculiar fitness and adaptation of our excellent liturgy to the wants of the seamen. With other copious extracts from the report, we copy entire the letter of Mr. Jones.

\* The board of managers of the “Auxiliary New-York Bible and Common Prayer

Book Society” have the gratification of meeting their constituents, and of presenting the eleventh annual report of their proceedings at this time, pursuant to a resolution of the society, changing the time of holding the anniversary meeting, from the festival of the Conversion of St. Paul, to the second Wednesday in November in each year.

By a resolution of the board of managers, previously passed, the time for the delivery of the annual address was transferred from about the first of February to the latter part of November. The pecuniary interests of the society had so frequently suffered from the inclemency of the weather at the former period, as to render this arrangement a matter of imperative obligation. Pursuant to the latter resolution, the Rev. William Creighton, rector of St. Mark's church, delivered an able and appropriate address in St. Paul's chapel, on Sunday evening, the 27th of November last; on which occasion two hundred and fifteen dollars were collected for the benefit of the society.

On the first day of February last, our tenth annual report was presented to the society, and its disposition referred, in the usual manner, to the board of managers. At an early meeting of the board it was deemed inexpedient to publish it in a pamphlet form, in as much as the resolution of the society altering the time of holding the anniversary meeting would render it necessary, in the comparatively short space of nine months, to exhibit our eleventh report. It was therefore deemed both prudent and proper to omit its publication, and to incorporate its most material facts in the eleventh report, and thus present a distinct view of the society's operations for the last twenty-one months.

There have been received into the treasury, to the credit of the disposable fund, one thousand one hundred and ninety-five dollars and twenty-eight cents, exclusive of one thousand eight hundred and five dollars and seventy cents, employed in the publication and sale, at prime cost, of six thousand and nineteen copies of the Prayer Book. One thousand and sixty-six dollars and thirty-five cents have been expended in the purchase of Bibles, and the publication of Prayer Books, for gratuitous distribution, the correction of our plates, and the ordinary contingent charges of the society; leaving in the hands of the treasurer on the first instant, one hundred and twenty-eight dollars and ninety-three cents. The society is indebted to its publishers three hundred and forty-nine dollars and eighty cents; which will not only absorb the above balance, but leave a deficit of two hundred and twenty dollars and eighty-seven cents, for which provision must be made.

The permanent fund has been aug-

mented by the life subscriptions of Mr. John R. Wheaton and Mr. Robert Gill, and the accumulation of its own interest, from seven hundred and seventy-seven dollars and sixty-seven cents, to nine hundred and twenty-eight dollars and sixty-six cents, which is safely invested. It will be perceived that this fund is gradually increasing, while the disposable fund is gradually diminishing. We experience but the common fate of all institutions depending principally for support upon voluntary contributions; there is great need, therefore, (and we trust the remark will be beneficially remembered,) for constant exertion to supply the annual loss occasioned by death and removal from the city.

The board of managers have received from the Rev. Cave Jones, chaplain in the United States navy on this station, an interesting and satisfactory communication on the subject of the distribution of the books which have been from time to time committed to his care and disposal. Mr. Jones has performed the office of almoner with so much judgment and effect, and has afforded us so much gratification by the perusal of the account of his mode of operation, that we have determined to make it constitute a part of this report.

*"Brooklyn, Nov. 1st, 1826.*

SIR,

As, in the capacity of chairman of the distributing committee of the Auxiliary New-York Bible and Common Prayer Book Society, you have been so good as to furnish me, from time to time, with supplies of Prayer Books, for the use of the seamen of the United States navy, I think it proper to give you some account of the manner in which these have been distributed, and of the several objects to which your benefactions have been applied.

As I have kept no particular account, it will be out of my power to specify either the number of copies received, or the particular individuals or bodies on which they have been conferred. For the former, reference to your books will probably ascertain the amount; and, with respect to the latter, I can only say, that every individual copy has been applied to the purposes designed, and in such way as would seem to promise most effectually to subserve the benevolent views of the society.

The principal object to which appropriations have been made, and which has disposed of the greater part of the copies furnished, has been the promoting of the establishment and conducting of public worship among the officers and seamen more immediately under my charge. For a considerable time after my entering upon this field of labour, as no other provision was made for the purpose, I was induced to have divine service conducted

on board of one of the ships of war. During that period, a supply out of the number forwarded was furnished to the ship which was appropriated to the purpose. These were placed in charge of the commanding officer, for that specific purpose, and were regularly brought out on Sunday morning at the appointed hour of worship, and again returned to safe keeping after the religious exercises of the day were closed. Since that period, and during the course of the last year, an apartment in one of the public buildings has been fitted up as a temporary chapel, (which will lead, ere long, we trust, to the erection of a separate appropriate building), where divine service is now regularly performed, according to the full order established by the church. Upon the opening of this for public worship, the books which had been previously appropriated to the purpose, were transferred from the commodore's ship, where service had been performed, with the exception of such as might, it was thought, be beneficially left for the use of the officers and crew, and others were added from an after supply, so as to furnish a sufficient number for the orderly conducting of the service of the sanctuary.

In reference to the effect resulting from this distribution, without entering upon any minute detail, I will only say, that it cannot fail to afford gratification to every friend of that neglected class of our species, who have hitherto been, as it were, outcasts from the house of God; and at the same time to every one who wishes to see the sublime service of the church extend the boundaries of its influence, were he present to witness the orderly and apparently devout manner in which many of the seamen join in the service, and the strict regularity with which every part of it is performed. I will only add, that this remark has frequently been made by occasional visitors. And officers of the navy, high in rank too, who have never before been present at such a scene, have impulsively expressed the deep impression which has been made on their minds, of the beneficial results which must arise from the regular performance of these duties.

As one immediate consequence, I will take the opportunity to mention, that a commencement has been made of introducing the regular performance of public worship, according to the forms of the church, on board of several of the ships of war; and even on board of those which are not, according to the regulations of the navy, entitled to a chaplain. The first arrangement of this kind was in the ship of war Ontario, on board of which, previously to her sailing for the Mediterranean, I officiated several times, to a very attentive audience; and the commander of

which, Captain Nicholson, gave me assurance, that it was his determined resolution to have divine service performed, and a sermon read, every Sunday during the cruise. What is also highly encouraging, I will take the opportunity to mention, that on those occasions the first lieutenant, who had been, as he informed me, brought up in a different religious society, yet joined with ardour in the service of the church; and expressed his firm conviction, that her form of worship was the best adapted to interest the minds of seamen. The same sentiment has also been expressed to me by others, still higher in command, and who have likewise been accustomed from their early years to the extemporaneous mode.

"The same plan has since been pursued on board of the United States corvette *Cyane*, of a still higher grade, but not entitled to the services of an authorized minister of religion. The commander thereof, Captain Elliott, engaged as his secretary, with a view to that service, a gentleman of serious deportment, and acquainted with the service of the church, and sent him to me for instructions as to the parts of the service which it would be proper for him to perform. He was also furnished with a supply of Prayer Books; and a proper selection of sermons was made by me at his request.

"To the United States ship *Boston*, which has lately sailed to the coast of Brazil, a supply of Prayer Books, both for officers and men, was also furnished, though I know not whether any hope can be entertained of their being used for the purpose of public worship, as I had no conference with the captain on the subject. We must, therefore, commit them to the guidance of the "faithful and true Witness," in the trust, that they may privately be led to work "the good pleasure of his will." In connexion with this part of the subject, I have the pleasure to remark to you, that in return for the octavo Prayer Books presented to the officers by your committee, I received from the first lieutenant of the last mentioned ship a very polite note, expressing his own thanks for the donation, accompanied with that of his brother officers.

"Since the above, a supply of Prayer Books, put into my hands by your committee, has been furnished both to the officers and seamen of the United States ship of war *Lexington*, which has just sailed for the coast of Labrador. I have good ground for confidence, that regular worship will be introduced, if a suitable person can be found to conduct it. I took an early opportunity of conversing on the subject with the commander, Captain Shubrick, and found him entirely disposed to promote it, if he should find his secretary, whom he had previously engaged, a suit-

able person for the purpose, or if any other arrangement could be made.

"On all these occasions, the Prayer Books, both of the octavo and octo-decimo size, were presented in the name of your society. And I have the pleasure of presenting to you herewith, a letter of acknowledgment from the gallant commander, which cannot fail, I think, of affording high satisfaction to every friend of the church, and especially to every friend of the religious improvement of seamen. In this document some topics are contained, which do not immediately relate to your society, but they are so incorporated as not readily to admit of being presented in an extract: and at the same time they contain such gratifying sentiments, as render it not desirable that they should be withheld. I therefore commit to you the entire document, accompanied with a private letter by which it is identified, to be used as you shall see proper; with a request that you will be so good as to return it to me after perusal.

"Beside the number of copies appropriated as above, a supply has also been furnished to the United States Naval Hospital, so as to have one copy at least in each ward. And I have had the satisfaction, on visiting that establishment from time to time, to perceive that the books are in constant use, and to learn that they are applied to the purposes for which they are designed, in leading the devotions of some at least of the inmates.

"A supply has also been furnished to the several wards of the Marine Barracks. In addition to all which, single books have been, from time to time, conferred on different individuals, who either have expressed a desire to be put in possession of that manual of devotion, or whose orderly deportment has recommended them to that particular mark of attention.

"I have only further to add, that I am at present entirely unsupplied, and that I will, with pleasure, act in the capacity of almoner of your society, in distributing, with the strictest attention to the objects of the institution, such copies of the Book of Common Prayer as they shall think proper to commit to my charge.

"Since the above, two additional ships of war have taken their departure from this station. These are the United States frigate *Brandywine*, and the sloop of war *Vincennes*, each of the highest rate in its class, which lately sailed for the Pacific, on a cruise of three years. To these a supply of Prayer Books was furnished, in the following proportions, comprising all that were then on hand. To each cabin was presented one of the larger size, two of the same to each ward-room, and one to each steerage; the whole embracing all the different grades of officers. To the crew of the frigate, one and a half dozen

of the octo-decimo size was furnished, and one dozen of the same to that of the ship. These were all presented in the name of the Auxiliary New-York Bible and Common Prayer Book Society; and I beg leave, once for all, to state, that this is my uniform method.

"It was expected that a chaplain would go out in the frigate, one having been appointed for that purpose, though not of the Episcopal persuasion; but he was taken sick before the sailing of the ships, and consequently remained behind. Had this been ascertained beforehand, it would have been desirable that a larger number of the smaller Prayer Book should have been supplied.

"With one of the ward-room officers, whom I found to be a religious man, I had conversation previously to their sailing, on the subject of having the service of the church performed, in case the chaplain should not accompany them. He assured me that every thing should be done on his part to promote that object; for although brought up in a different profession, he candidly acknowledged, that the Episcopal form of worship is the best adapted to the use of seamen. And I have since learned from an intimate acquaintance of that gentleman, that he expressed to him the determination to have that subject brought before the commanding officer in such form as to ensure success.

"From an officer lately returned from the Mediterranean squadron, I have had the pleasure to learn, that what I had fondly anticipated has been actually carried into effect. That gentleman was attached to the sloop of war Ontario, and was on board at the time of my officiating, previously to her sailing. He informs me that my recommendation has been strictly complied with; for that from the time of her departure, and especially while in port, divine service, according to the Episcopal form, has been regularly performed by the surgeon, and a sermon read by the captain, every Sunday morning. On these occasions a signal was hoisted, to intimate the occasion to the other parts of the squadron, if any from them should see proper to attend; and all intercourse with the ship, and all departure from her, was prohibited during the hours of prayer. The same was observed on board of the ship of war Erie. And on board of the frigate Constitution, under the command of the lamented Macdonough, there was a chaplain episcopally ordained, who held service and preached every Sunday.

"From these favourable commencements, I cannot but indulge the hope, that the time is fast approaching, when not only 'they who go down to the sea in ships, and occupy their business in great waters, shall see the glory of the Lord, and his wonders in the deep;' but when

'the abundance of the sea shall be converted' unto him. Respectfully, Sir,

"Your obedient servant,

"C. JONES,

"U. S. Naval Chaplain, N. York Station.

"Floyd Smith, Esq."

"Concurring entirely with the reverend chaplain in the views expressed of the peculiar and superior fitness of the Book of Common Prayer for the public devotions of seamen, the board have determined to make him the almoner of the society's bounty to this class of individuals, to as great an extent as its resources and the claims of destitute brethren in various parts of the country will permit.

"The board have incurred one item of expense of considerable magnitude; the reasons for which they feel it due both to themselves and their constituents to explain at length. It will be recollected that in our ninth annual report we announced our determination to have the plates of both our Prayer Book and Bible carefully compared with the standard copies of those works adopted by the General Convention of our church. Pursuant to such determination, a graduate of our Theological Seminary, who possesses in an eminent degree the proper qualifications for such an undertaking, was employed by the board to examine and compare the Bible, the Prayer Book having previously undergone the same process by another competent individual. As it was impossible to ascertain the extent of the corrections to be made in the plates previous to their examination, and as it was requisite that the labour of the type-founder should immediately follow that of the examiner, we were obliged to assume the risk of the expense, without a possibility of knowing its amount until the completion of the work.

"We regret to say, that the discovery of a number of errors in punctuation, orthography, and typography—some affecting the sense slightly, and others materially—has involved an expense much greater than was, or could have been, anticipated. In casting our plates for the Bible, the founder followed a corrected copy of the American Bible Society; but which, on comparison with the copy adopted as a standard by the General Convention of our church, is found to differ as above stated; the discovery and correction of which differences has involved an expense of about three hundred dollars. By reason of the relinquishment of all profit on the sale of both our Bible and Prayer Book, in order to increase the ability of other similar institutions and benevolent individuals to be useful, by a more extended circulation of the Bible and Prayer Book, this expense, great as it is, must be borne by our ordinary funds."

*For the Christian Journal.*

*Fifth Annual Report of the Board of Managers of the Female Auxiliary Missionary Society of Christ Church, New-York. Adopted December 7th, 1826.*

THE return of this day of thanksgiving is well calculated to remind us of the renewed debt of gratitude which we owe to that gracious Being, through whose mercy we are permitted to assemble to celebrate this our fifth anniversary. While we bless the Giver of every good and perfect gift, that we have been allowed to share, though in a very limited degree, the enviable privilege of aiding the faithful watchman on the walls of our apostolic Zion, to break the bread of life to those whose cry is, "Come over and help us," and to "sound an alarm in the holy mountain," we would not forget that "much land remains yet to be possessed." To that end, we would most respectfully solicit further aid from the ladies of the congregation. Sixty dollars have been paid to the parent society the past year, ten dollars of which was an unsolicited donation from a gentleman, whose liberality is well known; nor is this the first time we have experienced his munificence. May God remember him concerning this good deed, and put it in the hearts of others to go and do likewise.—Seven annual subscribers have been added during the past year, while as many have withdrawn; so that while the society annually gains on the one hand, it loses on the other; which, to those who have the management of its concerns, is truly discouraging. We therefore once more appeal to the Christian feeling of those who regularly enjoy the ministrations of the sanctuary, whether their destitute brethren of this state, whose ears are never greeted, or hearts gladdened, by the sound of a preached Gospel, save when the zealous missionary, true to his appointment, may in the course of his extensive labours occasionally call together the little flock to hear the glad tidings of salvation, through the redeeming blood of Christ—whether they shall, or shall not, still be permitted to say, "Come, let us go up to the house of God." True, our contribution towards the great object in view is but trifling, yet it excites a most delightful emotion to know, that our heavenly Father will accept an offering, however small, if offered in sincerity and according to our ability.

But while we are anxious to procure your pecuniary aid, we would most affectionately remind you, that "every thing is sanctified by prayer." Much has been said on the important subject of missionary societies, and it cannot therefore be expected that we can suggest any new idea; but of this we are well aware, that though "Paul may plant and Apollos wa-

ter, it is God alone who can give the increase." With our humble offerings let us then mingle the prayer of faith, both for the faithful missionary, and that God would own and bless the little vine, that although it is now of comparative insignificance, it may grow and extend its branches, that its leaves may be for the "healing of the nations." Then, indeed, "shall not our labour be in vain in the Lord."

A. MARSHALL, Sec'y.

*New-York, Dec. 23, 1826.*

*For the Christian Journal.*

THE REV. ROGER SEARLE.

THE decease of this labourer in the holy vineyard was announced at page 340 of our last volume; and again, at page 371, some notices of him were copied from the Churchman's Magazine. Since then, we have received the brief biographical sketch which follows. It was intended for an earlier insertion in this Journal, but was by accident mislaid.

"The Rev. Roger Searle, who died at Ashrabula, Ohio, on the 6th of September last, after a painful illness of one week, was a native of Stafford, Tolland county, Connecticut. He was born of respectable and pious parents, July 25, 1774. He received in his childhood and youth a religious education, and, through the instrumentality of his pious parents, those religious impressions were early made upon his mind, which influenced his subsequent conduct through life.

"Having been for more than ten years a reputable preacher in the Wesleyan Methodist connexion, he was, at the age of 31, admitted to the order of deacons, and the following year to that of priests, in the Protestant Episcopal Church, by the Right Rev. Dr. Jarvis, bishop of Connecticut.

"In the year 1817, his connexion with the parish of St. Peter's church, Plymouth, was amicably and honourably dissolved, and he came with letters of dismission, credence, and commendation, from the standing committee of his native diocese, and from the elder bishops and many respectable clergymen and laymen in various states, to the state of Ohio.

"The object of his mission to Ohio, was to collect and organize into pa-



ishes the scattered members of the church who had emigrated into that new state from various parts of the Union. As he was approaching the eastern boundary of the state, he requested his conductor to inform him when they should cross the dividing line between Pennsylvania and Ohio. They had no sooner entered the state of Ohio, than he kneeled down, and most fervently and devoutly prayed God to bless the enterprise in which he was engaged, and make him an instrument in his own hand of building up the church and cause of Christ in the infant state of Ohio. This prayer appears to have been answered. For nine years he was a faithful and successful labourer in the state of Ohio. The good seed of the word of God, sown here through his instrumentality, has taken root; and as it has done so, it is believed it will continue, for generations to come, to bear fruit to the glory of God and the upbuilding of his church.

"Being on his way to the diocese of New-York, to witness and enjoy the ministrations of the Right Rev. Dr. Hobart, bishop of that state, in a contemplated episcopal visitation in the western part of his diocese, he met death, as above related, with the calmness and composure of a Christian, whose faith in the merits, and hope in the mercy of his Saviour, are sure and steadfast. His useful life will be gratefully remembered, and his untimely death will be deeply lamented, by the numerous friends, acquaintances, and relatives, left behind him."

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From the Evangelical Magazine for November, 1826.

*Simeon's Detention for his Brethren devoutly improved.*

In the character of Joseph we behold great sagacity and strength of mind, united with dispositions the most affectionate and generous; and how happy was it that his kind feelings were under such wise and vigorous control. Had not this been the case, the emotions which he felt at his first meeting with his brethren, would have betrayed to them a secret which their best interests required to be for some

time longer concealed. Had Joseph given vent at once to all a brother's fondness and pity, they would have presumed on his kindness, and their conduct to him would have awakened in remembrance no keen feelings of remorse. But the discipline to which they were subjected, led to reflections which undisturbed prosperity had never excited, and formed their after conduct to meekness and humility. Such was Joseph's object in requiring Simeon to remain in custody till they should return with Benjamin, an expedient which, though wise and salutary, it was painful to his kind heart to execute. Some time elapsed before he could announce it, or summon up the fortitude necessary for taking him from them and binding him before their eyes.

This affecting incident suggests some striking illustrations of the substitution of Christ in the room of his people.

Simeon was an hostage that his brethren might go free, and so was Jesus Christ. It was to save us from the chains of darkness that he was bound; to redeem us from the wrath of God he was made a curse; to deliver us from the thralldom of the devil he was tempted; and that we might live for ever he gave up the ghost.

The substitution of Simeon was the plan of Joseph and not of any of his brethren, and that of Christ was the suggestion of divine wisdom and mercy. In the choice of a surety so admirably qualified in all respects for the task of duty and of suffering, Jehovah glories. It is to God himself that this language is appropriated—"I have found a ransom;" "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

It was to a brother that Simeon became a hostage, and it was to his Father that Christ became surety for guilty sinners. Simeon at that time was unconscious of his relation to the ruler in whose power he was left, but our Lord had this always in his view, and it was this which made the frowns of Jehovah so terrible—that they were a Father's frowns. He felt his hand in the cruelties of his enemies, as well as in the infliction of the curse.

Simeon's detention was an expedient well fitted to lead him and his brethren to repentance. When thus left alone in a state of confinement, he would think of his cruelty to Joseph when he was cast into the pit, and sold to the Ishmaelites for a slave. An accusing conscience would make his brother's cries to be heard amidst the silence of his ward, and his anguish to be felt when thus required. And his brethren, on their way home, could not converse on the sad scene, without recalling, in shame and grief, one which would now appear before them in its true colours of malice and cruelty. No motives to contrition are so powerful as those which the substitution of our Lord presents. This is the feeling with which multitudes have contemplated his agony—"On me that fire should have kindled; through my heart that sword should have pierced." With such emotions, impressions of our own demerit are associates which humble us in the dust, and the heart shudders at the thought of any sinful indulgence by which the amazing grace of heaven would be abused, and the Son of God be crucified afresh.

The issue of this detention of Simeon was happy. On their return with Benjamin, his brethren found him in good health, and were soon settled amidst comfort, plenty, and security, under the eye of their generous brother. And those for whom Christ became surety are not only saved from wrath, but shall live for ever under the blessings of his kindness in the heavenly country, in all the abundance and beauty of a land, which no curse has blasted, and which no foe can reach. The joy which the sons of Jacob felt when Simeon was brought out to them, points us to the rapture with which Christ was welcomed when he was taken from prison and from judgment, and leads us to the bliss of that day, when the trial of our faith shall be found to praise, honour, and glory.

But let us meditate on the superior glory of the substitution of our Lord. Simeon was called on by Joseph to be the hostage of his brethren. It has been supposed that he pitched on him because his conduct to him had been

most violent and cruel; and that knowing his bold and fierce temper, he might suppose that he would be most likely to hinder Benjamin from coming. The trials of Providence are always suited in wisdom to our temper and condition. But Christ presented himself to suffer for man. When throughout the wide universe there was none to help, and every hope seemed lost, then said Jesus, "Lo I come, here am I, send me." How slight were the afflictions of Simeon to the sufferings of our Lord! he was treated with all the kindness which was consistent with his detention and its object; and though he had been put into the worst prison in Egypt, it appears a scene of comfort when contrasted with the wrath to which Christ submitted. "It pleased the Lord to bruise him."

Simeon was a partner in the crime of those for whom he became hostage; but Jesus is the Holy One of God, and while he was made a sin offering for us, he knew no sin. No pangs of remorse could visit his bosom, and his painful remembrances were directed to human folly and corruption.

The peculiar discipline of Simeon might be required by the stubbornness and haughtiness of his spirit, but the suretyship of Jesus could only display more fully the generosity of his character, the meekness of his temper, and the kindness of his love.

Few were to be benefited by the detention of Simeon. It sent his brethren in safety to their homes and their families, but the objects of redeeming mercy form a great multitude which no man can number, of every generation, of every class, of every period of life, and of every land. There are in it blessings to enrich, and grace to save, beyond all created power to estimate.

Let us give glory to the Surety who died for us; and may we, on reviewing these hints, feel more strongly than ever our obligations to his mercy. Let us be willing to do, or to suffer every thing for him; and let no one fret that he is singled out for any arduous duty or service. This is his honour, and for him more abundant consolation is destined, and a more glorious reward secured. It will give no comfort on a

death-bed, that we did or suffered little for the Lord Jesus. Ye angels of heaven, what would ye not do for him! Ye would welcome at his call watchings more constant, and ministrations more lowly; and shall not we be willing to deny ourselves, to take up our cross daily, and to follow him?

Let no one murmur that he is singled out in families as the subject of trials, and as a monitor to the other members. If by your sickness a thoughtless brother is led to seriousness; if by your difficulties his presumptuous hope is checked; if by your terrors he is excited to flee from the wrath to come; you have cause not of complaint but of thanksgiving. If by thy anguish at the death of a companion, thy sister is made to see that in the friendship of Christ alone can the heart safely rest; if by thy disappointments she is convinced that favour is deceitful, and that beauty is vain; if by thy lingering illness she is improved in patience and fortitude; and if by thy desolation she is taught to live to eternity; mercy rejoiceth over judgment.

And was Simeon silent while thus bound? was Jesus led as a lamb to the slaughter?—Let us be meek and quiet in every affliction. The cords with which God binds us are not the fetters of the criminal, but the bonds of love. Did we know ourselves, we should bear testimony to God's justice and severest trials; and did we know him, we should believe in his wisdom and goodness, when Providence assumes to us its darkest form.

The despisers of the grace of the Gospel may learn from this incident to anticipate the period, when the Judge of all shall say concerning them, "Bind them hand and foot, and cast them into outer darkness." From these cords no power can release, and on that prison no light can fall. And while they are thus bound, no tear in the Judge's eye shall indicate his pity, or excite their hope. They shall be bound before the multitudes whom his grace hath saved, and before the pious friends who would have brought them under the wings of the Saviour's mercy, but they would not. While the day of grace still shines, the path of life is still open, and the

voice of mercy still calls—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, and he will abundantly pardon."

Falkirk.

H. B.

From the London Christian Remembrancer for November, 1826.

### *Memoir of the Right Rev. REGINALD HEBER, Lord Bishop of Calcutta.*

IT is a very brief sketch of the life and character of the late lord bishop of Calcutta that we purpose to present to our readers: but we think it would be neither creditable to ourselves, nor respectful to a man whom we, in common with the country at large, admired when alive, and lament now that he is no more, to suffer his memory to pass away without some record in our pages.

Reginald Heber was the son of the Rev. Reginald Heber, of Marton, in Yorkshire, and Mary, daughter of the Rev. Dr. Allanson, of the same county. He was born on the 21st of April, 1783, at Malpas, in Cheshire, a living held at that time by his father. From his childhood he gave promise of those Christian graces with which he was afterwards so richly endowed, and of those talents which eventually set him high amongst the literary characters of his day. All, however, that we will say of this period of his life is, that the Bible was the book which he read with the most avidity, whether from that spirit of early piety, of which we hear so much more frequently than see it; or whether (what is more probable) from the beautiful pictures of primitive manners which the historical parts of Holy Writ display, and which are singularly attractive to a child. However it was, this first application of his powers laid the foundation of that masterly knowledge of Scripture which he afterwards attained, and to the perfecting of which almost all his future reading was made directly or indirectly to contribute. From the grammar school of Whitchurch, where he received more than the rudiments of his classical education, he was sent to Dr. Bristowe, a gentleman who took pupils near town;

and in the year 1800, was admitted of Brasenose College, Oxford. By one of those happy coincidences which not unusually cause the path of duty and of substantial fame to be the same, that department of knowledge to which, we have already said, he betook himself as a boy, proved an avenue to academical distinction; and of all the subjects for English verse that have been given in our universities, none would have been so likely to awake "all that was within him," as "Palestine." Accordingly, upon this theme he had the opportunity of writing, and he wrote with signal success. Never did a prize-poem excite so general a sensation. It was not recited in the theatre, rewarded with the medal, printed for the benefit of admiring friends, and forthwith forgotten, which is the ordinary fate of such productions; but it was set to music by an eminent professor, by many it was committed to memory, by all it was read; and if any thing would have spoiled the beautiful simplicity of mind of its youthful, we may almost say, its boyish author, it was the favour and caresses which were now universally showered upon him. But that humility which is not more surely attendant upon Christian perfection than upon early genius, was his guardian at this crisis of his life, which to most youths of nineteen would have been one of danger;—and though the prizes for Latin verse and for the English essay were added to his honours, he left the university with all the native modesty he had carried thither, and with the cordial love of his contemporaries, who could feel no mortification at being vanquished by such an opponent, and no envy at the laurels of one who bore them so meekly. From Brasenose College he was elected to a fellowship at All-Souls, and soon after went abroad. The continent, at that time, afforded but small choice for an English traveller; and those scenes, which, as a scholar, he would probably have preferred to visit, were not then accessible. He was, therefore, obliged to content himself with Germany, Russia, and the Crimea; and how closely he could observe, and how perspicuously impart his observations, appears

from the notes in Dr. Clarke's *Travels* in the latter countries, which he was permitted to extract from Mr. Heber's MS. journal, and attach to his own pages. Having returned to England, and been presented to the family-living of Hodnet, in Salop, he married Amelia, daughter of Dr. Shipley, the late dean of St. Asaph, and thenceforward willingly devoted himself to the enjoyment of those domestic charities, which no one was better fitted to promote, and to the discharge of those unobtrusive duties which fill up the life of a country clergyman. Here it was that he moved in a sphere too circumscribed, it might be said, for his talents, but in which his moral qualities shone with admirable lustre. Distinction he might have sought with success in any profession, but he was satisfied with a life of comparative obscurity,—and he who so lately had surpassed all his compeers in the several pursuits of an university, and given a pledge to the world that in the higher provinces of poetry "an excellent spirit was in him," might be found daily conversing with the ignorant, and "giving subtlety to the simple,"—the adviser to whom they could resort in difficulties—the confessor to whom they would scruple not to open their griefs. Few days passed in which he did not spend some time in intercourse with his people,—neither suffering the aged to be deprived of the consolations of religion through their inability to reach church by reason of their years, nor the sick man to be long on his bed without one to kneel by his side, nor the poor to languish in want without his discovering and giving him help, nor neighbours to be at strife, without supplying to them a most effectual peacemaker. Yet all this was done, so that no man could know it beyond the parties themselves; done without effort, and forgotten as soon as done, or if living, living only in the grateful remembrance of those whom he had befriended. Many were the good deeds which were brought to light by his death, and but for his death would have been, perhaps, for ever hid; and few persons there were in his own parish, who had not then some instance

of his zeal, his charity, his humility, his compassion, to communicate, which had come under their own immediate observation, and which served to bring him very vividly back to the minds of those who knew him best. Indeed by such incidents, many of the more delicate features of his character might be best discovered—that simplicity of mind which was ever true to nature—that courteousness and good breeding (if we may so speak) which even marked his behaviour to the poorest and meanest of his neighbours—that confiding temper which never feared to be abused—that guileless singleness of heart which would rather be deceived (as he often was) than entertain a suspicion—that utter disregard of self, which, perhaps, was the most striking, as it certainly was the least attainable, of all his virtues—that lively faith which was ever tracing the hand of Providence, where others saw nothing but system or chance—and that disposition to rank mankind by their proficiency in holiness, rather than by their wealth, their title, or their talents, and to look up to him with the most reverence whom he thought to stand highest in the favour of God.

Active, however, as was the life of Mr. Heber, it was still a studious life. Though addressed to a congregation for the most part unlettered, his sermons exhibited no marks of haste; his lamp was not negligently trimmed because it was in some degree to shine under a bushel. It might not indeed be easy for all those who heard him, properly to appreciate the range of Scripture knowledge they displayed, or their flowing and metaphorical, yet intelligible language; but all could perceive the address with which he was wont to extract useful and practical lessons from passages in Holy Writ, which in other hands might have been barren and profitless—the spirit with which he would expound a parable, and the felicity with which he would apply it to common life—all could perceive the affection that breathed in them, not testified by vapid and nauseous verbiage, but breaking forth (as it did in his letters) in some casual expression thrown off from the heart,

(one of the truly *ardentia verba*;) and which could not fail in turn to make the hearts of those who heard him, “burn within them” while he spoke.

In 1815, he preached the Bampton Lecture; after which, with the exception of some critical essays, both theological and literary, not unknown to the public, though without a name, and an admirable ordination sermon, delivered before the late bishop of Chester, and at his request committed to the press, he did not appear as an author till 1822, when his *Life of Jeremy Taylor*, with a Review of his Writings, made known to the world how well the interval had been spent in maturing his great knowledge by reflection, and chastising a style in his former work, perhaps somewhat redundant, by a sound judgment and more finished taste. About the same time he was elected preacher at Lincoln's Inn—an office which, independently of the acknowledgment it paid to his talents and character, was valuable, as securing him more frequent access to the metropolis, and as giving those who are charged with the responsible trust of filling the higher stations in the church, an opportunity of knowing that such a man there was.—It was not long before an occasion of employing him in a more extensive field of usefulness occurred; and on the death of Dr. Middleton, the bishoprick of Calcutta was offered him. This was certainly a very trying and painful moment of his life; it was no struggle between indolence and ambition, or betwixt conflicting temporal interests, that he had to encounter; but it was a struggle between much self-distrust, much love of country and kindred, much apprehension for the future health of his wife and child, (for he thought not of his own,) and a strong persuasion, on the other hand, that the call was the call of God, and that to be deaf to it, was to be deaf to the “still small voice.” He deliberated long and anxiously—he even refused the appointment—he recalled his refusal—bade farewell to the parish where he had toiled for fifteen years, and on the 16th of June, 1823, embarked for a land which was for a



short time to be the scene of his glory, and then his grave.

"Ostendent terris hunc tantum fata, neque  
ultra  
Esse sinent—"

On his labours in that country, it is not our intention to enlarge. Whilst he was in England, we had opportunities of observing him, which did not fall to the lot of all; and we have therefore endeavoured honestly, and (whatever our readers, who may be indifferent to his memory, may think) without partiality, without extenuation, to do mere justice to a man whom (we confess it) we loved too well to flatter, and estimated too highly to think that he could need it at our hands. In forming a correct judgment of his conduct in India, we have not had the same advantages;—but this we know, (for men do not change their natures by changing their latitudes,) that if there was any unhappy jealousy existing amongst angry and hostile sects in that country, or amongst the members of our own establishment, he was the man to charm the evil spirit away;—if any well of bitter waters, he was the man "to show them the tree, which when cast into those waters should make them sweet." We know too, that if a man of unsparing personal activity and enterprise was wanted to compass the extremes of that unwieldy diocese, and examine for himself the state of its scattered and now numerous Christian congregations, he was that man;—that if a man was required, who would look to the education of the native children, from a conviction that even in Christian lands (and how much more in heathen!) early religious instruction is far too serious a matter to speculate about withholding or granting to the poor, he was the man;—that if the European part of the population of India needed one, (*gravem pietate virum quem*) who would give dignity and force to his preaching by the weight of example—who would set a pattern of self-denial, in the midst of rapacious self-interest—of simplicity, in the midst of gorgeous extravagance—of purity, in the midst of gross libertinism—the province was peculiarly his. Brief, however, was his season for letting his light

shine before them. Having completed one visitation, comprising northern India, Bombay, and Ceylon, he set out upon a second to Madras. On Good Friday of the present year he preached at Combaconum; and on Easter Sunday at Tanjore. The following day he held a confirmation at the latter place; and in the evening addressed, it is said, in a very affecting manner, the assembled missionaries. Having paid a visit of ceremony to the rajah of Tanjore, and inspected the schools, he went on to Trichinopoly. Here, on Sunday, April 2, he again preached and again confirmed,—a rite which he repeated early the next morning in the fort church. Having returned home, he took a cold bath before breakfast, as he had done the two preceding days. The boy however who attended him, thinking that he remained longer than usual in the bath, entered the apartment, and found the body in the water. The alarm was instantly given, and Mr. Robinson, the chaplain, and Mr. Doran, a church missionary, took it out. Bleeding, friction, and inflating the lungs, were immediately tried, but in vain; and it was afterwards discovered that a vessel had burst upon the brain; an accident attributed by the medical men to the plunge into cold water when he was warm and exhausted.

The corpse was deposited, with every demonstration of respect and unfeigned sorrow, on the north side of the altar of St. John's church, at Trichinopoly.

Thus having persevered unto the end, died this faithful servant of God, in the forty-third year of his age, and the third of his episcopacy.

How he carried himself in those new relations in which, as diocesan of India, he was placed, we shall leave, as we have said, others to testify, who have had closer opportunities than ourselves of watching that conduct. And with this intent we shall close our memoir by a few extracts from the speeches which were delivered at a public meeting at Madras, convened soon after the bishop's death, to do honour to his memory. "We must all deeply lament" (says Sir T. Munro, who was in the chair) "the melancholy cause of our

being assembled here. My own acquaintance with our late excellent bishop was, unfortunately, but of short duration. Yet in that short time, I saw in him so much to admire, that I can hardly trust myself to speak of him as I could wish. There was a charm in his conversation by which in private society he found his way to all hearts, as readily as he did to those of his congregation by his eloquence in the pulpit. There was about him such candour and simplicity of manner—such benevolence—such unwearied earnestness in the discharge of his sacred functions—and such mildness in his zeal, as would in any other individual have ensured our esteem; but when these qualities are, as they were in him, united to taste, to genius, to high station, and intellectual attainments, they form a character eminently calculated to excite our love and veneration. These sentiments were every where felt. Wherever he passed in the wide range of his visitation, he left behind him this impression.”

“When we think” (says Sir R. Palmer) “of what that good man has done, what he was doing, and what, under the blessing of Providence, it might have been hoped that he would have achieved;—when we remember the many charitable and religious institutions fostered by his care, aided by his munificence, and guided by his counsel, ever progressively answering more and more the ends for which they were established;—when we saw him labouring in the great work which he had undertaken, with a zeal not less conspicuous for the ardour with which it was prosecuted, than for the conciliation with which it was tempered;—when we heard him to his last addressing congregation, and almost with his latest breath, exhorting ‘brotherly love to all, without distinction of rank, caste, or colour;’—when we who were so recently eye-witnesses to his conduct, and hearers of his word, and can, therefore, well appreciate the effect which the labours and doctrine of such a man were likely to produce;—when we see and hear and think on these things, may we not say, this man was, above all others, the best calculated to succeed

in the mighty undertaking in which he was employed,—may we not say, that through the instrumentality of such a man, the rays of Christianity bade fair to spread their cheering and glorious light far and wide throughout the continent and islands of India?”

Much more was said, and in the same spirit, by the other speakers; and a subscription was forthwith commenced on a scale of splendid munificence, which was to extend throughout the presidency, and amongst all classes, for the erection of a monument to the bishop, in the church at Madras; the surplus fund to be also expended in some manner best fitted to keep his name from perishing among them. At Bombay a subscription was also in progress, for the very appropriate purpose of endowing a scholarship at the Calcutta college, to be called “Bishop Heber’s Scholarship.”

We will not weaken the effect of these testimonies to his worth by a word more. They will serve to show, that calm and dispassionate observers of his conduct in India, think it to have been wise, judicious, and well adapted to its great end. They will further serve to show that our own view of his character is not partial, is not peculiar to ourselves;—indeed, ill should we deserve of the dead, and ill of his friends who are living, were we to cast a suspicion upon the many and noble virtues which were his without dispute, by exhibiting them as either more in number, or higher in degree, than the fact strictly warrants. To speak of him as he was, has been all our wish; for well are we aware that the most flattering portrait that could be drawn of Bishop Heber, would be that which expresses him with the greatest truth.

### *Man originally created in the Image of God.*

(From Russell’s Remains of the late Rev. C. Wolfe.)

This image, this beautiful image, has been long since shivered and disfigured; but its fragments remain to testify that it once existed. There is in the hearts of men a testimony that they shall live for ever; a voice that

echoes through futurity; a sense that they shall see strange things in another world; thoughts that wander through eternity, and find no resting place. This is a fragment of God's image, a shattered remnant of immortality, and it is there to testify against us; for if it had been perfect, nothing would be more delightful than to think that we should live for ever; to look forward into brighter scenes, and rejoice in the glory that should be revealed. All the gold of Arabia would not be worth one hour's excursion of the mind of man into the regions of futurity. For ever and for ever would his mind be reaching forward, and dwelling with fondness upon the thought, that never, from age to age, when time should be no more, should he cease from being. The pleasures of the spirits that walk to and fro in the light of God's countenance, and circle his throne rejoicing, would crowd his fancy and delight his hopes. Visions of celestial happiness would visit him in dreams of the night, and, compared with the dim and distant perspective of eternity, all earthly things would seem "weary, stale, flat, and unprofitable." And what is the fact? Let every man judge himself how his natural heart shrinks from the contemplation of a future state of being; how he shudders to look into eternity, as into some dreary and bottomless pit! What a cold and dismal thing does immortality appear; and what a refreshment it is to his spirits to withdraw his thoughts from the consideration, and return to his beloved earth! And then, only observe with what eagerness and desperation he gives up soul and body to the pursuit of things which he knows full well will soon be to him 'as if they had never been.' And yet, this man, if you were to ask him the question, would tell you, that he expected to live for ever; and that when his body was mouldering in the dust from which it was taken, his soul would plunge into an 'ocean of spirits without bottom and without shore. This he would tell you gravely, as a matter of course. And then only observe him for one week or for one day, or for *this day* which has been sanctified to immortal purposes, and

you will find his cares, his hopes, his fears, his wishes, his affections, busied and bustling about this little span of earth, and this little measure of time which he occupies: and death finds this immortal being making playthings of sand, and carries him away from them all, into a land where they shall all be forgotten. This is a strange and astonishing contradiction,—the only thing that looks like a blunder through all the works of nature. Every thing else seems to know its appointed time and its appointed place:—the sun knows his place in the heavens, he does his duty in the firmament, and brings round the seasons in their order; and the ocean knows the boundaries beyond which it must not dare to pass;—every animal knows the home which kind nature has provided—"the ox knoweth his owner, the ass his master's crib: but Israel doth not know; my people doth not consider." Among all the creatures that surround us, *we* are the only beings that look not to our native home; the only beings that seem to have broken the laws of nature; to have forgotten our owner, and the mansions of our Father's house. This naked expectation of immortality, while we see no beauty in it, that we should desire it—while we are feeding on ashes, and have lost our relish for immortal food—is one of the fragments of God's image; it shows that it once existed, and that it now is broken.

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### *Charity.*

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love. From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

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### *Desires to be governed by Reason.*

In all thy desires let reason go along with thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings; thy heart shall not be vexed with disappointments.

*Morning and Evening Prayers for the first Day of the Year.*

[In the eighth number of the Quarterly Theological Review, we find a notice of a work by a Lady, entitled, *Suspirium Sanctorum, or Holy Breathings: a Series of Prayers for every Day in the Month*. The reviewers ascribe it to 'Lady Caroline Bury, of the noble house of Argyle:' and they say 'it is dedicated to the lord bishop of Carlisle, with some intimation of an occurrence in the life of the author which we cannot explain.'—'To whom can an attempt to render homage to our holy faith be more appropriately dedicated, than to one who is so eminently distinguished by his piety and learning, and to whom (under Providence) I am indebted for the preservation of my life at the peril of his own?'—They then transcribe the first two prayers in the book, which we copy into our Journal.]

*Morning Prayer.*

MERCIFUL, ever blessed, and Almighty Lord God, I praise thee, worship thee, I laud and magnify thy holy name. Thou callest me to the commencement of a new year; and I bring to the footstool of thy throne the first offering of my waking senses, praising and thanking thee for the blessings vouchsafed unto me, and imploring their continuance.

I desire to recall to my mind my own unworthiness, and thy ineffable goodness, patience, mercy, and long-suffering; with all my relapses into sin, and all my forgetfulness of thee; and I earnestly desire by the grace of the Holy Spirit to be strengthened for the future, and by the blood of my Lord and Saviour to be pardoned for the past.

I further implore thee, O God of all mercies, to confirm my good resolutions, "that my footsteps slip not;" and to lend me thy divine aid, so that, with the new year, I may walk in newness of life; for, without thine especial favour, I know that I can do no manner of good. In order to obtain this unspeakable blessing, grant, heavenly Father, that on all the ensuing days which thou mayest be pleased to allot me on earth, I may never be hindered, by my fault, or that of others, from coming to thee, morning and evening, to pour out my soul before thee in penitence, in petition, in reverence, and in love. For thou, O God, hast said, "Repent ye that your sins may be blotted out." "I am he that blotteth

out thy transgressions." If thou seek him he will be found of thee.

"Who is God save the Lord?" and "who is a Rock, save our God?" "A gracious God and merciful, slow to anger, and of great kindness."

To all those dearest to me, absent and present, give, most gracious God, thy divine grace. Raise those that fall; strengthen those that stand; confirm the wavering; awaken the supine; and bring them all, O God, to one fold, under one Shepherd, through the mercies of our precious Saviour's atonement.

If any of these are in sorrow, trouble, sickness, need, or any other adversity, in perils of waters, in perils by land, under their own roof, or by the way side, or on the devouring ocean, O God, do thou look down upon their several necessities, and be to them a very present help in trouble. Pardon my enemies, if I have any, O God; and teach me from my heart to forgive them, as I hope to be forgiven: pour into my heart that spirit of gentleness which is from above. Thou, O God, hast said that I am not to forgive my fellow-creatures seven times, but until seventy times seven. Thy words, O God, are, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Grant, most heavenly and almighty God, that I may be indeed one of thy children; and send down thy Holy Spirit upon me, that I may live in charity with all men.

May I, in no one thing, O God, trust to my own strength; "For because that thou hast trusted in thy works, and in thy treasures, (saith the Lord to a proud nation,) thou shalt also be taken; but who trusteth in the Lord his God, mercy embraceth him on every side."

Give me, heavenly Lord God, giver of all good gifts, perseverance and success in my lawful undertakings; may every future day allotted to me on earth, be so employed that I may redeem lost time; and when the last day and hour cometh, may I be found watching, strong in faith, relying upon

the merits of my Lord and Saviour Jesus Christ, in whose blessed name I offer up this prayer, and to whom, with thee and the Holy Ghost, be all honour and glory. *Amen.*

### *Evening Prayer.*

Grant, O Lord God Jehovah, Father of all mercies, that as I kneel now before thee on this evening of another year, blessing thee for past mercies, and imploring their continuance, I may be so found every future evening of my life; "for we know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." And whenever he may come, O God of all grace, grant that I may be found watching. Vouchsafe to hear the petitions which, with this renewed epoch of life, I now offer up to thy mercy seat.

May I follow after righteousness, godliness, faith, peace, and love; and make all my temporal desires to be in subjection to those heavenly ones. May I pass henceforth every day, which is given to me on earth, in the progressive attainment of thy favour; so shall all be well with me, whatever may betide.

When sorrow, sickness, perplexity, wearisomeness, assail me, may I fly to my Bible for comfort and aid; for therein are the words of eternal life. Happiness here, and everlasting happiness, are contained therein. God Almighty grant that it may not be a sealed book to me; but open thou the eyes of mine understanding; and "may I continue in the things which I have learned," and have been assured of, knowing where I have learned them, and that from a child I have known the Holy Scriptures, which are able to make me wise unto salvation, through faith which is in Christ Jesus.

May I remember and ever hold fast the blessed truth, that all Scripture is given by inspiration of God, and is profitable for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Bless this house with religion, peace, and love. 'Take all its inhabitants under the sha-

dow of thy wings; keep them from all evil; guard them through the night, and awaken them to a new day with more intense sentiments of love to thee, and a more steady desire to do thy will.

Bless all those dearest to my soul, absent or present; correct their evil propensities; confirm their good ones; lead them through this life, O God, so that they lose not that life which is eternal.

Pardon my enemies, if I have any. Take from my heart all bitterness towards them; and though I guard myself against their malice, may I never harden my heart towards them, but strive to imitate the blessed Jesus, who pardoned all, even on the cross.

Thus in prayer to God, and in peace with all mankind, I lie down to take my rest; and may I, Almighty Father, through faith in the blood of the Lamb, so lie down in life's last sleep, calm and untroubled, and arise to be with thee for ever. *Amen.*

### *Dancing.*

[The following article, from the Ontario Repository, contains the opinions of the celebrated dissenting minister, Dr. Watts, on the subject of *dancing*. We agree entirely in the views here expressed by that eminent person; and we trust that the readers of the Christian Journal will be gratified by having an opportunity to peruse them.—*Ed. C. J.*]

#### Messrs. EDITORS,

Will you insert in your useful paper, the enclosed extract from the writings of the sensible, excellent, and pious Dr. Watts; of whom it is said, "Few men have left such purity of character, or such monuments of laborious piety." The extract is taken from his 'Discourse on the Education of Children and Youth,' and relates particularly to an accomplishment, here of late fallen into great disrepute, and hardly to be acquired without incurring the anathemas of a class of people, whose wisdom, to say the least, in thus seeking to abridge the innocent and useful recreations of youth, deserves to be questioned.

This judicious writer, after mentioning mathematics, geography and astronomy, natural philosophy, history and



poetry, music, painting and drawing, with approbation; fencing and riding, as "healthy exercises, which may be useful in life;" continues—"Shall I speak of dancing as a modish accomplishment of both sexes? I confess I know no evil in it. This is also a healthful exercise, and gives young persons a decent manner of appearance in company: it may be profitable to some good purposes, if it be well guarded against all the abuses and temptations that may attend it. It was used of old, in sacred and civil rejoicings, Exod. xv. 20, 21; 1st Sam. xviii. 6; 2d Sam. vi. 14. It is certainly an advantage to have the body formed early to graceful motion, to which the art of dancing may contribute. But where it is much beloved and indulged, it has most sensible dangers, especially mixed dancing. It leads youth too often and too early into company; it may create too much forwardness and assurance in the sex whose chief glory is their modesty; it may kindle vain and vicious inclinations, and raise in young minds too great a fondness for the excessive gaieties, and licentious pleasures, of the age.

"In all these affairs, a wise parent will keep a watchful eye upon the child, while he indulges it in these gratifications of youth and inclination; a wise parent will daily observe whether the son or little daughter begin to be too much charmed with any of the gay ornaments and amusements of life; and with a prudent and sacred solicitude, will take care lest any of them intrench on the more necessary and more important duties of life and religion; and, according to this view of things, the parent's hand will either give a looser rein to the pursuit of these exercises, or will manage the propensities of the child with a needful and becoming restraint."

Q.

To the Publishers of the Christian Journal.

GENTLEMEN,

It has been confidently asserted that the review of Bishop Hobart's sermon which you republished from the London Quarterly Theological Review, was written by the Rev. Mr. Norris, a clergyman of the Church of England, distinguished for his munificent and pious zeal, and who has

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shown many marks of friendship and attention to Bishop Hobart. The following extract from a letter recently received from him by a layman of this country with whom he corresponds, will show how utterly unfounded the assertion is, that Mr. Norris is the author of that review. These are the terms in which he writes concerning it:—

"It is a tirade of scurrility, without one redeeming property. It does not contain one sentence of argument, but is just such a volley of trashy, insulting verbiage, as you might expect to meet with at our Billingsgate, or any other place upon the same scale of respectability."

#### *Utility of studying Arabic Poetry.*

The Baron Silvestre de Sacy lately read before the Asiatic Society of Paris, a brief memoir on the utility of the study of Arabic poetry, in which, after stating other advantages, he adds—"I ought not to forget a very useful purpose to which Arabic poetry can be applied; I mean the light which it diffuses upon another poesy, divine in its source, and sublime as the heaven from whence it derives its origin, but human as far as regards its design, since it is consecrated to our instruction, to the reformation of our manners, and to the elevation of our souls towards our common Author; since it is intended to inspire us with fear of his judgments, gratitude for his favours, and confidence in his paternal goodness; since, in short, it is meant to triumph, by means of holy and elevated feelings, over the deceitful charms of pleasure, the seducing illusions of pride, and the combined efforts of a wandering mind and a corrupt heart. If the study of the antique Arabic poetry can assist us, as there can be no doubt it may, in penetrating deeply into the sanctuary of the poesy of ancient Sion; if, with its aid, we can dispel any of the obscurities which impair the effect of the sublime songs of Isaiah, the eloquent lamentations of Jeremiah, the energetic and terrific pictures of Ezekiel, the bitter groans and keen expression of the tried innocence of Job, and the varied accents, always dignified and always affecting, which issue from the lyre of David; will it still be said that we should regret the efforts expended for the purpose of acquiring knowledge from whence such results can be obtained?"—*Christian Observer.*

#### *The Plain of Jericho.*

The traveller Brochi, in going from the Dead Sea to Jerusalem, took Jericho in his way. With respect to the apple of Sodom, whose outward form and beautiful appearance allures the eye, and deceives him who thinks to enjoy it, con-

taining within nothing but a light dusty substance, he believes that Halbequist has erroneously taken it for the fruit of the *solanum melongena*, which our traveller found no where near Jericho, but only the *solanum sanctum*. He himself conceives the apple of Sodom to be nothing else than the bladder-formed gall-nut, which is raised by the stings of insects upon the *pistacia terebinthus*. He remarked, that no where has *Flora* undergone greater changes than in the Plain of Jericho. The valuable shrub which gave the balsam has disappeared; of the celebrated rose of Jericho no vestige is left; of the numberless palm-trees, on account of which Jericho was called the City of Palms, there remains only a single representative; in vain should one look for that fig-tree of which St. Luke speaks. The whole broad plain is now a naked desert waste, which stretches from the mountains of Judah to the banks of the Jordan.—*Nuov. Gior. de Letterati*.

#### *Adhesiveness of Glue.*

From some late experiments on the adhesion of glue, by Mr. Bevan, it appears that a force of 715 lbs. was required to separate two surfaces of dry ash wood of one inch in diameter. In two pieces of soft deal, well glued together, the wood yields in its substance before the glue.—*Christian Observer*.

#### *Chain Bridge, North-Wales.*

The following description of the stupendous chain bridge erected over the straits of the Menai, in North-Wales, is furnished by a friend, who has lately received it in a letter from a gentleman now travelling in England:—

"This stupendous structure, this miracle of art, this modern colossus, has alike excited the wonder and called forth the admiration of the learned and scientific, and bids fair to stand for ages an amazing monument of British ingenuity.

"The morning being fine, I resolved to see the 'chain bridge' before breakfast, and accordingly set out on my way thither. I overtook a very intelligent man, whom I found, after a little conversation, to be one of the under engineers, and to whom I owe my information as to the principles and admeasurements of it.

"On account of the hilly nature of the ground on each side of the straits, piers of granite are built on each side, which make the road level with the country. These piers are built on arches of 52 feet span; from high water mark to the spring of each arch is 65 feet; and lead to the grand pillars from which the chains are suspended, in massive, yet graceful festoons. These pillars tower 152 feet above high water mark; through them are gate-

ways which lead to the carriage roads, 9 feet wide, 15 high: there are two carriage roads, each 12 feet wide, and a foot-path between them, 3 feet wide.

"The chains, 16 in number, are 1714 feet in length, formed of links composed of 5 bars of wrought iron, 10 feet long, 3 inches deep, and half an inch thick; these 5 bars are put side by side, and riveted by bolts; forming an almost solid bar, of 10 feet long, 3 inches deep, and 2½ inches thick; of these links the chains are formed; 4 of which chains form one great chain; and these 4 are so suspended, that the middle of the upper links fall on the joints of those underneath. This is a description of such links as hang from pillar to pillar, a distance of 553 feet; those from the pillars to the fastenings are rather shorter and thicker: I traced them to the rocks where they are fastened, and was truly surprised at the amazing strength and apparent security of the whole, and could not help questioning whether Jove's

'—everlasting chain.  
Whose strong embrace holds heaven, and main,

were half so well secured.

"In the saddles over which the chains pass on the tops of the pillars, rollers are placed, to prevent any accident happening from the contraction or extension of the iron work by heat or cold, as also from the heat or cold affecting either side unequally.

"The vertical rods suspended from the chains are of iron, one inch square, and serve to support the sleepers on which the flooring of the road-way is laid; these rods are 5 feet asunder. A neat railing, about 5 feet high, runs along the whole line of the bridge.

#### *London new Bridge.*

The new London bridge is proceeding with rapidity. The contractors are to complete it before March, 1830, for the sum of 468,000*l*. The middle arch of the bridge will be 150 feet in span, and 37 feet rise. The carriage-road over the bridge is to be thirty-six feet wide, and the footpaths are each to be of the width of nine feet. The centres for the second arch are nearly finished.—*Christ Observer*.

#### *Suspension Bridge in the Himalaya Mountains, India.*

A suspension bridge has been erected over the Giri, in the lower range of the Himalaya mountains, 100 feet in the clear, and from 80 to 100 feet above the bed of the torrent. Considerable difficulty was found in sinking holes in the rocky soil for the main standards and piles; but it was overcome by the engineer, assisted most cordially by the hill chiefs, who are fully sensible of the value of such benefactions bestowed upon their country.—*Id*

## EPISCOPAL ACTS.

*In the Diocese of Maryland.*

At an ordination held in St. Paul's church, in the city of Baltimore, on Wednesday the 13th of December last, by the Right Rev. Bishop Kemp, the Rev. Charles Williams, president of the Baltimore college, and the Rev. John T. Wheat, minister of Queen Caroline parish, deacons, were admitted to the holy order of priests. Morning prayer was conducted by the Rev. Dr. Wyatt, associate minister of St. Paul's parish.

*In the Diocese of Pennsylvania.*

On the 24th of December, 1826, being the fourth Sunday in Advent, the Right Rev. Bishop White held an ordination in Christ church, Philadelphia, when Mr. Pierce Connelly and Mr. James May were admitted to the holy order of deacons.

*Trinity Church, Utica.*

The ladies of this congregation have contributed the sum of fifty dollars to constitute the rector a patron of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. The Female Missionary Association of this parish have also, within the past year, paid over to the Missionary Fund of this diocese the sum of \$74 75, making a total of more than \$400 for missionary purposes from this congregation since 1822. If every parish in the diocese of equal ability would do as much, how many waste places of the church might be built up!

*Obituary Notices.*

Died at Jamaica, Long-Island, October 18, 1826, ALEXANDER HAMILTON CODWIG, in the twenty-third year of his age.—The writer of this can truly say, that he was no common youth. Under the instruction of an affectionate and pious mother, like Timothy of old, from his childhood up he seemed wise unto salvation. Soon after his joining the communion of the church, he determined to devote himself to the ministry. This determination is known to have been in preference to much more promising worldly prospects, and is fully believed to have been made by those peculiarly awful yet noble and generous motives that are required in every candidate for the ministry, when he answers that he trusts that he is moved by the Holy Ghost. And so disinterested were his views in this respect, that it is known to the friend who writes this, that he had determined, should God have permitted him to enter upon his intended work, not to seek a situation of profit or ease; but

it seemed to be rather a subject of pleasing anticipation with him, to go where there was much labour and little worldly profit—to go where, in the spirit of missionary zeal, he could most effectually subserve the cause of Christ and his church. But the great Head of the church had otherwise determined. A pulmonary consumption, which evinced its first alarming symptoms some years ago, was seen to make its gradual but sure advances, till it gained its victim. He died sitting in his chair, uttering, as his last, the words of the first martyr Stephen, "Lord Jesus, receive my spirit."

The following is an extract from the sermon preached in Grace church, Jamaica, the Sunday after his decease:—

"—It is proper that this occasion should not pass away without being further improved by a brief notice of the decease of a young brother and friend, whose remains we lately conveyed to the 'house appointed for all living.' Were I not averse to any thing like mere ostentatious formality in what are termed regular funeral sermons, in which, I fear, the great truths of our religion, and the blessed object of our faith and hope, are made to give place to eulogies, often undeserved, on those departed hence—this, I feel, would be an occasion for much, very much to be said. Yet as our young brother was very near and dear to all of us, as a member of our communion, as one brought up from his infancy with us, and as one to whom every thing connected with the good of this church was very near—it is proper, though in few words, not only as a tribute of respect and affection for his memory, but also for our own benefit, that the solemn event should be noticed and improved. It is known to many of us, that from his youth up, our young brother seemed to grow 'in the nurture and admonition of the Lord.' I well remember when, with others of equal age, he attended our catechetical instructions. I well remember, both in public and private, his eager and respectful attention, his uncommon kindness and docility, and urbanity of temper. I well remember seeing tears fall down his youthful cheeks, when he listened to the love of Christ to sinners, and the blessedness of early devotion to his service. I then thought these evidences, so rare and uncommon among our children, were evidences of the first fruits of grace in a life to be devoted to the glory of God and the good of his fellow-men.

"Subsequent instructions, and subsequent dealings of God with him, seemed to fix these impressions firmly in his mind. When, some years ago, at college, he joined the communion of our church, his letters to me on that interesting occasion, evince a pure and conscientious devotion

to the cause of Christ. And shall I not add, that though exceedingly liberal towards all who love our Lord Jesus Christ in sincerity, and though educated within the hallowed precincts of the church in whose communion he died, yet his preference to her, and of her distinctive principles, and his determination to enter her ministry, was not made without many temptations and strong solicitations to the contrary. He came in contact with many, who, though zealous and conscientious, view every thing connected with us, with the jaundiced eyes of long-rooted prejudice. A preference thus pure, and disinterested, and discriminating, was therefore the more valuable; and I do know, that the church of his choice, was the church he loved till the last.

"In his absence to pursue his theological studies, and in his various seasons of absence for the benefit of his health, his letters were always interesting—they afforded pleasing evidences of talents, sincere piety, and disinterested devotion to the spread of the blessed Gospel of salvation. In every place, his amiable and Christian-like virtues made him warm and lasting friends. It was with the feelings of a pastor, of a friend, of a brother, that I anticipated the day when we should hear his voice in this sacred place—this home of his childhood and youth. I hardly know, in my ministerial connexion, a more pleasing anticipation; and is there one whom I address, as a member of this congregation, that will not share in the grief of the disappointment? The pleasing anticipation, like many others in this world of trial, was to be only the object of hope;—but to his pure and noble purpose of exercising this office, and doing it too, as I know, in a situation far remote from every inducement of wealth and ease—of this purpose, we trust, the testimony might be borne, that was borne of the disappointed purpose of David to build a temple to the Most High, 'thou didst well that it was in thine heart.' In all these dispensations of Providence, we are to be resigned to the will of him who doeth all things well; and, oh! may the bereavement be blessed, be eternally blessed to the immediate friends and relatives! To have had such a member in a family, such a son, and such a brother, is no common blessing." \* \* \*

"And to all the young members of this little flock I would next make an appeal. If any of you, like him, have resolved 'to remember your Creator in the days of your youth,' (and I trust there are such before me,) let me beseech you to take courage. If the venerable martyr Polycarp, at an advanced age, could say that he had never received any thing but good from Christ; so could your young friend

say; and so can all say, who love and serve him truly. Oh! remember, whatever be your state or calling in life, the 'purpose and calling of God' is the same with you—it is, that, through the blood of Christ, you may be saved and sanctified from your sins; and after serving God in your day and generation here below, may be admitted to life eternal. Watch and pray, then, for grace to enable you to continue to run the race set before you. And if any of you are yet careless and unconcerned—if any of you are yet resisting the early preventing grace of God—oh! let me warn you again and again. Had our deceased young friend lived to address you, it would, I know, have been the voice of love urging you to leave your sins, and your follies, and your youthful lusts, and follow Christ—not like that young man in the gospel, who came to Christ, but went away again sorrowing, because he would not take up the cross: his theme, I know, would have been the love of Christ to perishing sinners, and the blessedness of early and instantly fleeing to that love, as the only refuge of our guilty and perishing souls." \* \* \*

"Shall we say, that, in such cases, God willeth not the salvation of those who die?—oh no; it is the madness of their own sin; their career of disobedience is a violent struggle to resist day by day the preventing grace of God. How often is that grace felt in the stings of the inmost soul! How often do they tremble in view of that future which they cannot shun! Every day's events of Providence, the perils and the mercies of their lives, the very elements around them, proclaim continually there is 'wrath to come.'

"Oh, then, my friends, young or old, if this be your condition, I beseech you, do not yield to sin. In God there is strength to enable you to work out your salvation with fear and trembling. Choose then with all your hearts, and call upon God to strengthen you in the choice, 'that good part which shall never be taken from you.'

"Then, like our dear departed young friend, will the wisdom that comes down from above, make you holy and make you amiable—then will you find that godliness is the promise of the life that now is, as well as of that which is to come—then will you find that wisdom will be more precious to you than rubies—that its loveliness, descending on your head, like the oil of Aaron, will flow down to the skirts of your garments—that honouring the Lord with your substance, and with 'the first fruits of all your increase,' he will be your God, your 'Father, and the Guide of your youth.' In the loss of such a blessed character, may those who mourn

be comforted. The church this day offers her sympathy and condolence.

'As friendship bids, I feebly breathe my own,  
And sorrowing say, Pure spirit, thou art gone.'

Died at Warrenton, North-Carolina, on the 27th of October last, the Rev. CAROLUS C. BRAINERD, rector of Emanuel church, Warrenton, and St. John's church, Williamsborough.

From the concluding number of the Churchman's Magazine.

Died at New Milford, on the 27th of October last, Mrs. REBECCA BENHAM, wife of the Rev. Benjamin Benham, aged near sixty years.

She bore the character of a most affectionate wife, a tender mother, and a faithful friend. While these qualities endeared her to all her acquaintance, she possessed those higher attainments which constitute the pious Christian. During her last illness, an illness of nearly four weeks, attended with much bodily suffering, she gave remarkable proofs of her patience and resignation to God's will. For more than thirty years she had been a communicant in the Episcopal Church; and retained through life an evenness of temper and sweetness of disposition, which constant infirmity of health like her's is so apt to destroy. As her end drew nigh, she exclaimed—"O that I could die! O that my Saviour would take me to himself!"

A letter from a friend to a daughter of the deceased, may not improperly be introduced here:—

"My dear and much-loved ———,

"I have just been informed of that sad event, which has shrouded your dear family in the gloomy habiliments of mourning. My tears had flowed in anticipation of the dread reality, but still I indulged a hope. Oh! I could not give it up. I knew not God's will in regard to her; but I hoped, I prayed, and would fain permit myself to believe, that he would spare her life. But 'God's ways are not as our ways.' From the frailty of our nature, we know not what to pray for as we ought, we know not for what to supplicate.

"But, my dear ———, it is a delightful thought that God is our Father, and that he knows what is best for us. In his dealings with the children of men, mercy is ever his darling attribute; and we are assured that he does not 'willingly afflict or grieve them,' but that 'whom he loveth he chasteneth.'

"There are moments of suffering, however, in which we feel as if God's face was for ever hidden from us, and as if he had forgotten to be gracious.

"The agony of a wounded spirit cannot be described, and it is known only

to its God; but it is God alone who can pour into it the balm of heavenly consolation. This he does afford to all his faithful followers; and this, I trust, will soothe your aching heart. He does not forsake his children, although he corrects them, neither will he turn a deaf ear to their prayers. In seasons of deep affliction, we look in vain to the world for comfort or consolation. The heartless votaries of gaiety and pleasure can communicate no solace to the wretched mourner. Their scene of action is far different from the saint's sick room and dying bed.

"They heed not the sighs that proceed from the house of mourning. But, thanks be to God, we have, in the person of our blessed Saviour, one who can be touched with the feeling of our infirmities; one who hath 'borne our griefs, and carried our sorrows;' and one who has said, 'My grace is sufficient for thee.'

"Although severely afflicted, my dear ———, you cannot but have the richest consolations in the life and death of your lamented mother. Her life was so exemplary and so pious, and her trust and confidence in God so entire, that, to her, death could have had few terrors.

"I know that the affectionate heart would cling with anxious solicitude to the dear objects of her love on earth. But to them how consoling is the thought, that the saint's last pang is the agony of separation. The disembodied spirit is then for ever released from suffering and pain. It leaves this wretched world, and is conveyed away to the bright home of angels. Oh, who would not die, to join their happy throng? Who would not suffer on the earth, to be for ever blessed with the Lord? Oh, the thought gives rapture to the soul, and consolation to the bleeding heart. God grant it may be realized by us, that when we leave this world of sin, sorrow, and death, our souls may be re-united to those dear friends who have already entered into rest, and join the holy company of angels and arch-angels, cherubim and seraphim, and be for ever near the throne of God.

"The sacred Scriptures abound in consolation, as your own experience can, no doubt, well attest. With this you need no other.

"You have, dear ———, my sympathy and my prayers. Present my respects to your bereaved father, and my assurance that I have sympathized most deeply in his loss.

"Remember me affectionately to my dear ——— and other friends, and believe me, in sorrow as in joy, your affectionate ———."

Died at Charleston, South-Carolina, on Friday the 1st of December, JOHN BLAKE



BOWEN, the only son of Bishop Bowen, a very interesting and promising youth, aged fifteen years and one month. He was in perfect health when his eldest sister, whose death was announced in our last volume, p. 399, was interred, and survived her but one month.

Died on Edisto-Island, South-Carolina, on the 11th December, the Rev. THOMAS A. OSBORNE, rector of the church on that island, and formerly a resident of this city.

Died at Geneva, December 12th, 1826, in the thirtieth year of her age, Mrs. GERTUDE RUMNEY, wife of Mr. Robert Rumney, of that village, and daughter of the late A. A. Rutgers, esq. of New-York.

In the death of Mrs. Rumney, an affectionate husband, with four infant children, an extensive circle of connexions and friends, and the church of God, have sustained no ordinary loss.—As a daughter, a sister, a wife, and a mother—in every domestic and social relation which she sustained, she discharged her duty with a diligence, fidelity, and consistency, truly exemplary. A heart warmed in no common degree by the benevolent affections, and animated by the liveliest and most acute sensibility, yet regulated and controlled by a sound, well cultivated mind, fitted her to enjoy, with a more than ordinary relish, the pleasures of social intercourse, and endeared her in a remarkable degree to her friends and intimate acquaintance. But home, the theatre of her duties, was the principal and chosen theatre of her pleasures. Devoted to the happiness of her family, she made it her every-day business, as far as she was able, by assiduous attention to every domestic duty, to advance and secure it. Nor was it less principle, than taste and inclination, that guided her in this choice. Indeed the fear of God, and sense of obligation to her divine Redeemer, whom she embraced with a most cordial faith, were the principles which, animating her heart, prompted and directed her conduct in every relation of life. She traced every duty to religious obligation—owned no guide of action, no rule of life, but the will of God; and this she *dared*, under all circumstances, to follow, regardless of the dictates of fashion or the opinion of the world. Rational and sober, yet ardent in her religious sentiments, she had no fears of being "righteous over much," nor presumed that her duty was done, while there were any means in her power by which God could be glorified or her fellow-creatures benefited.

Devotedly attached to the Episcopal Church, not less from conviction of the truth, purity, and excellence of its principles, than from early education, she was

conscientiously exact in conforming to all its institutions and usages, deeming it as little consistent with piety as modesty to oppose private opinion to the venerated wisdom by which they were established. But this attachment, strong and ardent as it undoubtedly was, partook in no degree of bigotry, nor prevented her discovering and admiring the virtue and piety which adorn the characters of many of other communions;—no, it was a truly enlightened, conscientious attachment, which, sanctioned both by the judgment and the heart, strengthened by all her religious hopes and comforts, originated in her *experience* of the truth and efficacy of its principles, and suitability of its institutions to all the circumstances and wants of suffering humanity. In sickness and in sorrow, in various scenes of affliction through which she was destined to pass, she found in them a source of abundant consolation and support: in the view of death they sustained and fortified her hopes, and have, we trust, been the means, through the mercy of an almighty and all-sufficient Saviour, of securing her an eternal triumph over this last enemy.

For the Christian Journal.

#### TO A CLOUD.

Fit emblem of man's destiny!  
Shifting, changing, fleeting thing;  
Resting here a passing moment,  
Fleeing then with swiftest wing.  
Now thou'rt floating thin and airy—  
Now thou'rt beaming golden bright—  
Now, alas! thou'rt darkly changing  
To the murky hue of night.  
Now again thou'rt swiftly waning,  
Curling like the mist away;  
But behold! thy vanish'd wrenthings  
Clear, the azure heav'n display!  
Fit emblem of man's destiny!  
He is here—is bright—is gone:  
But, ah! there is too still for him  
Heaven shining pure beyond. E.

The beauty of the following original hymn, used at the dedication noticed at page 7 of this number, has induced us to give it a place.

#### HYMN.

Oh Thou, whose own vast temple stands  
Built over earth and sea!  
Accept the walls that human hands  
Have raised to worship Thee.  
Lord! from thy inmost glory send,  
Within these courts to bide,  
The peace that dwelleth without end  
Serenely by thy side.  
May erring minds that worship here,  
Be taught the better way;  
And they who mourn and they who fear,  
Be strengthened as they pray.

May faith grow firm and love grow warm,  
And pure devotion rise,  
While round these hallow'd walls the storm  
Of earth-born passion dies.

[We copy the following from the Oneida Observer of the 21st of November. It is said to be written by a Mr. Dakin. The *new church* referred to is St. Stephen's church, of which the Rev. Mr. Treadwell is rector; and the *certain village* is New-Hartford, Oneida county. The *old church* is the Presbyterian.—Ed. C. J.]

It has been frequently observed, that the Vane on the *new church* in a *certain village*, pointed nearly due south; and that on the *old church*, a few rods distant, pointed nearly due north, at the same time; and that they have remained in these opposite positions several hours. Indeed, this opposition may be seen almost every morning, when the winds are hushed. This circumstance gave the hint for the following little poem.

#### THE RIVAL VANES.

In times of yore, a brazen Vane  
Uprose upon a neighbouring plain,  
High peering o'er the tallest trees,  
Prepared to guide the wandering breeze.  
Where, giddy with its elevation,  
He thus expressed self-gratulation:—  
"See how yon crowds of gazing people  
Admire me shining on the steeple!  
High o'er their heads I whirl around,  
And send the sunbeams to the ground!  
Struck with the dazzling rays I send,  
The wondering throng beneath me bend,  
Adore me powerful o'er the breeze,  
To guide and turn it as I please.

"Like King Eolus, then, I'll stand,  
And winds shall blow as I command.  
The east, with treasures from the main,  
When I decree, shall bring down rain:  
To zephyrs soft, in western skies,  
I'll turn my head, and they shall rise:  
Or, if I choose to face the north,  
Terrific storms shall rally forth:  
But when to southern climes I turn,  
Where summer suns refulgent burn,  
Mild o'er the hills the breeze shall blow,  
And vegetation spring and grow.

"Thus, happy in my power, I'll stand,  
And hold the reins of high command;  
While every other Vane shall fear,  
Nor dare upon the plain appear."

So spake the ancient brazen Vane,  
And turned his head around the plain;  
When, lo! with anger and surprise,  
He saw a rival vane arise,  
High soaring in the ambient air,  
Whose golden sides with splendour glare!  
Full in the face of him he shone,  
Who long had proudly stood alone;  
Of him who was the only wonder  
Of all the gazing people under;  
Of him who thought his dazzling light  
Alone deserved to claim the sight!  
Full in his face, the rival shone,  
High mounted on his spiral throne,  
And glittering in the blaze of day,  
Stole half his neighbour's pomp away!

The ancient Vane, in sullen pride,  
Awhile his shining rival eyed:  
Then, brushing o'er the gathered rust,  
Which envious time had on him thrust,  
Like modern priests, in pious guise,  
With whining tones and upturned eyes,  
That frighten fools, and make them stare,  
Poured out this proud and angry prayer:—

"O Jove! concealed in awful shrouds,  
Sublimely riding on the clouds,  
Thou seest how yonder towering Vane,  
In impious form, on my domain,  
Like blazing star or meteor bright,  
Displays his hateful head in sight!  
Thou knowest, O Jove! my ancient claim  
To all that here deserves a name;  
Thou knowest, where scarce a human voice  
Made the lone hills and vales rejoice;  
Where doleful screamed the midnight owl,  
And roared the wolf's tremendous howl;  
Panthers insatiate raised their yells,  
And bears growled dreadful on the hills;  
Where savage Indians whooped their cries,  
And the rude powwows rent the skies!  
Hither, from eastern climes, I strayed,  
And on this plain my station made.  
Upon this steeple's giddy height,  
I've dazzled long the people's sight;  
And when they bowed the humble knee,  
'Twas in this house that's under me.  
And here is still abundant room,  
For every one who *pays* to come!  
And cash immense has been expended,  
To brush it up and make it splendid!

"What though some wags, for ends satanic,  
Declare it mocks all rules mechanic,  
And say this wicked waste of cash  
Was only made to cut a dash!  
Yet, as 'twas all the priest to please,  
'Tis wicked thus to fret and tease!  
For priests should always give the word,  
When cash is needed for the Lord!  
Nor should the people utter curses,  
Although the call may drain their purses!  
Then what's the need that this new Vane  
Should rise and shine on my domain?  
For, under favour of thy hand,  
I'll rule the winds that sweep the land!

"Shall this new Vane pretend to know  
Which way the *saving* wind should blow?  
Or, can the shining fellow tell,  
Which wafts to heaven and which to hell?  
What! such a heretic as he,  
Presume to know high Heaven's decree!  
And, on his 'pig-pen's' paltry steeple,  
Pretend to light and guide the people!  
O! let him never here succeed,  
Nor from this house the people lead!  
Sweep down, O Jove! his vain pretence,  
And in thy vengeance, drive him hence!  
O! scathe him with thy mighty thunder!  
Split! rend his pigmy spire assunder!  
Down! down to earth, in fury east him,  
And with thy wrath eternal blast him!"

"But if the fellow *must* be there,  
O! grant my ardent cries and prayer,  
That I may order every breeze,  
And turn his head *just as I please!*"

But Jove his suppliant's purpose saw,  
And bade him hear the awful law—

\* It is said, the new church has been called a *pig-pen*, in derision, by its opposers.

"The winds shall blow as I decree,  
Nor shall you their director be.  
Take, then, this counsel from the skies;  
If interest, fame, or peace you prize,  
Should southern breezes round you play,  
Submit, and turn your head that way."

The ancient Vane the counsel spurned;  
His stubborn pride grew hot and burned;  
And as the southern breezes blew,  
Whirled round to raise the northern too!  
But lo! he falls, and swelled with ire,  
He shakes and quails upon his spire!!

### *The Episcopal Watchman.*

The two very respectable monthly publications, *The Churchman's Magazine* and *The Gospel Advocate*,—the former first established in Connecticut more than twenty years ago, and published under various circumstances, and for different periods, in that state—in the city of New-York—at Elizabeth-Town, New-Jersey—and lastly, again in Connecticut, at Middletown,—have ceased to be published; and their place is to be supplied by a weekly paper, under the title of *The Episcopal Watchman*, to be issued on the same day of the week in the cities of Boston, Hartford, Middletown, and New-Haven, and sent to distant subscribers by mail. It is to be printed on royal paper, at two dollars a-year, if paid in advance; or two dollars and a quarter, if paid at the end of six months.

We have room only for the following extracts from the prospectus of the proposed paper; they will be sufficient to explain its objects; and cordially approving them, we shall hail it welcome, and extend to it our best wishes for an ample support:—

"The objects of *The Episcopal Watchman* will be the increase of useful knowledge, the promotion of virtue, and the dissemination of pure and undefiled religion. And because it is believed to be the scriptural and most effectual way of advancing the last and greatest of these objects, the elucidation and defence of the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America, will constantly be kept in view.—Other topics will also find a place in the proposed paper. The cultivation and improvement of the mind, and the refinement of the taste and affections, if made subordinate objects of pursuit, may be rendered auxiliary to the cause of religion:—a portion of the pages of *The Watchman* will therefore be devoted to literature and science, and to the fine and useful arts; and for the accommodation of those who may have no con-

venient access to other means of information as to passing events, each number will contain a weekly summary of the most important items of foreign and domestic intelligence."

### *Sellon's Lectures.*

We beg to call the attention of our city readers to a course of Lectures on the Elements of Natural Philosophy, proposed to be commenced on the first Tuesday of February, and continued on every succeeding Tuesday until completed, by the Rev. John Sellon, rector of Christ church, Ann-street. The course is to consist of twelve lectures, in the following order:—*Lecture 1*, On the first principles of natural philosophy and the general properties of matter.—*Lecture 2*, On the peculiar and distinctive properties of ponderable matter and caloric; explaining the laws of attraction and repulsion, and showing the general agency and effects of these two powers.—*Lecture 3*, On optics; explaining the nature and laws of light, with the theory of colours, &c.—*Lecture 4*, On optics; the effects produced by the reflection and refraction of light; showing their operation in the phenomena of nature, and their practical application in many of the arts and sciences.—*Lecture 5*, On electricity.—*Lecture 6*, Galvanic electricity.—*Lecture 7*, Hydrostatics and Hydraulics.—*Lecture 8*, Pneumatics.—*Lectures 9, 10, 11, and 12*, Astronomy.

In explaining this arrangement, the lecturer in conclusion remarks, that "by the whole, it is hoped to enlarge and elucidate our ideas of the power, the wisdom, and goodness of the Supreme Author of our being, and lead 'through nature up to nature's God.'"

It is understood that this course of lectures is patronized by the bishop and clergy of the Protestant Episcopal Church in this city. The subscription for the whole course is six dollars. A paper is left at the office of the *Christian Journal*, No. 99 Pearl-street, for signatures.

### *Calendar for February, 1827.*

2. Purification of the Virgin Mary.
4. Fifth Sunday after Epiphany.
11. Septuagesima Sunday.
18. Sexagesima Sunday.
24. St. Matthias.
25. Quinquagesima Sunday.
28. Ash-Wednesday.

### *Ecclesiastical Meeting in February, 1827.*

14. South-Carolina Convention meets.